Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar



NAG PUBLISHERS

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नाग पब्लिशर्स



HINDŪ DHARMAŚĀSTRA

(Introduction, Text with English Translation & Sanskrit Shloka Index)

Vol. VI

(Uşanā Samhitā, Yājñawalkya Samhitā, Yama Samhitā)

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VOL. VI

TABLE OF CONTENTS.

[Uśnas and Saṁhitā]

ब्रह्मचारिणांक्रमागतकर्त्तव्यवर्णनम् General Duties

Subject	Slok	Pages

Chapter II

ब्रह्मचारिप्रकरण शौचाचारवर्णनम्

(Rules for Rinsing the Mouth & Keeping the Body Pure)

Chapter III

ब्रह्मचारिप्रकरणे शौचाचारवर्णनम्

Life & Conduct of a Brahmcharin or a Religious students

TABLE OF CONTENTS.

[Yājñawalkya Samhitā]

CHAPTER II.

व्यवहाराध्याय (Laws & Regulations in General)

Subject	Slok	Pages

CHAPTER III.
आशौचप्रकरणवर्णनम्
Regulations about Asouch or Impurity)

(प्रायश्चित्त प्रकरणवर्णनम्)

TABLE OF CONTENTS.

[Yama Samhitā.]

प्रायश्चित

Penances on the duties of the four Vedas

उशनः संहिता

Uśnas Saṁhitā

CHAPTER I

ब्रह्मचारिणांक्रमागतकर्त्तव्यवर्णनम्

शौनकाद्याश्च मुनयः औशनं भार्गवं मुनिम् ।
नत्वा पप्रच्छुरखिलं धर्म्मशास्त्रविनिर्णयम् ॥ १ ॥

[GENERAL DUTIES]

HAVING bowed unto the ascetic *Uśanas* son, born in the race of *Bhṛgu,* the hermits, headed by *Śanaka,* asked of him [an account of] the divisions of all the Religious Codes. (1)

ऋषीणां शृण्वतां पूर्व्वमुशना धर्म्मतत्त्ववित् ।
धर्म्मार्थकाममोक्षाणां कारणं पापनाशनम् ॥ २ ॥

सुसमाधिहृदो यूयं शृणुध्वं गदतो मम ।
भार्गवं पितरं नत्वा उशनं धर्म्ममब्रवीत् ॥ ३ ॥

"Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue, worldly profit, pleasure and emancipation, and the destroyer of sins—which formerly *Uśanā*

conversant with the secrets of the science of religion, [described] in the auditory of the *Ṛṣis.*"

Then saluting his father *Uśanā* born in the family of *Bhṛgu,* he began to discourse on religious duties. (2—3)

कृवतोपनयनो वेदानधीयत द्विजोत्तमः ।
गर्भाष्टमे वाष्टमे वा स्वसूत्रोक्तविधानतः ॥ ४ ॥

Being invested with the sacred thread in the eighth year, either counting from the period of conception or from the [date of] birth, according to the regulation laid down in one's own Family Code of Rites, the foremost of the twice-born should study the *Vedas.* (4)

दण्डे च मेखलासूत्रे कृष्णाजिनधरो मुनिः ।
भिक्षाहारो गुरोर्हितेवीक्षमाणो गुरोर्म्मुखम् ॥ ५ ॥

A religious student should carry a staff, put on a girdle and the skin of a black antelope, live on what is got by begging, do good unto his preceptor and look at the preceptor's face. (5)

कार्पासमुपवीतं सन्निर्मितं ब्रह्मणा पुरा ।
ब्राह्मणानां त्रिवृत् सूत्रं शोणमाविकमेव वा ॥ ६ ॥

Formerly, cotton-made sacred thread was instituted by *Brahmā.* Strings of three threads are for the *Brāhmaṇas.* A hempen cord [is for a *Kṣatriya*]; and a woolen one, [for a *Vaiśya*]. (6)

सदोपवीती चैव स्यात् सदा बद्धशिखो द्विज ।
अन्यथा यत् कृतं कर्म तद्भवत्या यथा क्रमम् ॥७ ॥

वसेदविकृतं वासः कार्पासं वा कषायकम् ।
तदेव परिधानीयं शुक्लमच्छिद्रमुत्तमम् ॥८ ॥

A twice-born one should always wear the sacred thread and tie up the tuft of hair on his crwon. He should put on a most excellent white piece of cotton or silk cloth without any hole, but quite different from the one used before. (7-8)

उत्तरीयं समाख्यातं वासः कृष्णाजिनं शुभम् ।
अभावे भव्यमजिनं रौरवं वा विधीयते ॥ ९ ॥

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Ruru*-deer is allowed to be used. (9)

उपवीतं वामबाहुसव्यबाहुसमन्वितम् ।
उपवीती भवेन्नित्यं निवीतं कण्ठलम्बनम् ॥ १० ॥

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Nivita* is the sacred thread lying round the neck [and hanging down like a garland]. (10)

सव्यवाहुं समुद्धृत्य दक्षिणेन धृतां द्विजाः ।
प्राचीनावीतमित्युक्तं पित्र्ये कर्म्मणि धारयेत् ॥ ११ ॥

O ye twice-born ones, the sacred thread, worn over the right shoulder and passing under the left arm, is called *Prācīnāvīta*. It should be worn at the rite for the departed manes. (11)

अग्न्यागारे गवांगोष्ठे होमे जप्ये तथैव च ।
स्वाध्यायभोजने नित्यं ब्राह्मणानाञ्च सन्निधौ ॥ १२ ॥

उपासने गुरूणाञ्च सन्ध्ययोरुभयोरपि ।
उपवीती भवेन्नित्यं विधिरेष सनातनः ॥ १३ ॥

In a room where the Sacred Fire is kept, in a cowpen, [while offering] oblations to the Fire, [while making] recitations, while feeding after Vedic studies, near the *Brāhmaṇas*, while the preceptor makes his adoration and at the two periods of junction, one should always wear the sacred thread. This is the eternal regulation. (12-13)

मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्य्या विप्रस्य मेखला ।
मुञ्जाभावे कुशानाहुर्ग्रन्थिनैकेन वा त्रिभिः ॥ १४ ॥

The triple girdle of a *Brāhmaṇa* should be made of the *Muñja*-grass, have three equal folds, and be plain. *Muñja* not being available, *Kuśa*-grass is [next] spoken of, making either one- or three-, folds. (14)

धारयेद्बिल्वपालाशं दण्डं केशान्तगं द्विजः ।
यज्ञाख्यवृक्षजं वाथ सौम्यं वृषणमेव च ॥ १५ ॥

A twice-born one should carry a staff, measuring up to the tips of hairs in length, made of the *Bela*, the *Palāśa*, the sacrificial fig, or of the *Udumbara* wood. (15)

सायं प्रातर्द्विजः सन्ध्यामुपासीत समाहितः ।
कामाल्लोभाद्भयान्मोहात्कदा न पतितो भवेत् ॥ १६ ॥

Being self-restrained, a twice-born one should make the *Sandhyā* or adoration, [both] in the morning and evening. He should never fail, out of lustful desire, avarice, fear or stupefaction. (16)

अग्निकार्य्यं ततः कुर्य्यात् सायं प्रातः प्रसन्नधीः ।
स्नात्वा सन्तर्पयेद्देवानृषीन् पितृगणांस्तथा ॥ १७ ॥

Thereupon, with a delighted mind, he should adore the Sacred Fire, [both] in the morning and evening. Having bathed, he should offer oblations to the Deities, *Riṣis* and all the classes of *Pitṛs*. (17)

देवाभ्यर्च्चं ततः कुर्य्यात् पुष्पैः पत्रेण चाम्बुभिः ।
अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्म्मतः ॥ १८ ॥

असावहम्भो नामेति सम्यक् प्रणतिपूर्व्वकम् ।
आयुरारोग्यवान् वित्तं द्रव्याद्यपरिवर्ज्जितः ॥ १९ ॥

He should, then, perform the adoration of the Deities with flowers, leaves and water. Saying with proper humility,—"I, such and such person, salute thee," he should, every day, religiously bow unto his elders. [By this,] one acquires long life, health, wealth and prosperity. (18-19)

आयुष्मान् भव सौम्येति वाच्यो विप्राभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्व्वाक्षरस्ततः ॥ २० ॥

If another *Brāhmaṇa* salutes [him], he [the other *Brāhmaṇa*] should be [greeted in return], saying,—"Be long-lived, O gentle one." These words should be uttred after addressing him by his name. (20)

यो न वेत्त्यभिवादस्य द्विजः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ २१ ॥

A *Brāhmaṇa,* who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person. He is like a *Śūdra.* (21)

सव्येन पाणिना कार्य्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्पृष्टव्यो दक्षिणेन तु दक्षिणम् ॥ २२ ॥

[At the time of salutation,] the feet of an elder should not be touched by the left hand. His left foot should be touched by the left hand; and the right, by the right one. (22)

लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञानं तत्पूर्व्वमभिवादयेत् ॥ २३ ॥

One should, first of all, bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge. (23)

नोदकं धारयेद्भैक्षं पुष्पाणि सभिधस्तथा ।
एवं विधानि चान्यानि न देवार्थेषु किञ्चन ॥ २४ ॥

One should not [at the time of saluting] touch water, food acquired by begging, flowers, [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity. (24)

ब्राह्मणं कुशलं पृच्छेत् क्षत्रियाञ्चाप्यनामयम् ॥ २५ ॥
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ।

उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः ॥ २६ ॥
मातुलश्वशुरभ्रातृमातामहपितामहौ ।
वर्णकाश्च पितृव्यश्च सप्तैते पितरः स्मृताः ॥ २७ ॥

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brāhmaṇa* of his well-being; a *Kṣatriya*, of his health; a *Vaiśya*, or peace; and a *Śūdra*, of freedom from diseases A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitṛs* of fathers. (25-27)

माता मातामही गुर्व्वी पितृमातृष्वसादयः ।
श्वश्रूः पितामही ज्येष्ठा ज्ञातव्या गुरवः स्त्रियः ॥ २८ ॥

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women. (28)

इत्युक्ता गुरवः सर्व्वे मातृतः पितृतस्तथा ।
अनुवर्त्तनमेतेषां मनोवाक्कायकर्म्मभिः ॥ २९ ॥

All of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. (29)

गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः ।
न तैरुपविशेत् सार्द्धं विवदेन्नार्थकारणात् ॥ ३० ॥

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account. (30)

जीवितार्थमपि द्वेषं गुरुभिर्नैव भाषणम् ।
उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः ॥ ३१ ॥

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endued with other accomplishments, a person, injuring elders, goes downwards. (31)

गुरूणामपि सर्व्वेषां पूज्याः पञ्च विशेषतः ।
तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता ॥ ३२ ॥

Of all elderly persons, five are to be particularly [adored], viz., the father, the mother, the spiritual guide, the teacher and the priest; of them the first three are the foremost; and of them a mother is to be particularly adored. (32)

यो हि वासयति दिवा येन सद्योपदिश्यते ।
ज्येष्ठो भ्राता च भर्त्ता च पञ्च ते गुरवस्तथा ॥ ३३ ॥

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect). (33)

आत्मनः सर्व्वयत्नेन प्राणत्यागेन वा पुनः ।
पूजनीयाः प्रयत्नेन पञ्चैते भूतिमिच्छता ॥ ३४॥

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renouncement of ones own life. (34)

यावत् पिता च माता च द्वावेतौ निर्व्विकारणम् ।
तावत्सर्व्वं परित्यज्य पुत्रः स्यात्तत्परायणः ।

With disinterestedness and renouncing all, a son should, devotedly, serve them both, so long as the father and the mother live.

पिता माता च सुप्रीतौ स्यातां पुत्रगुणैर्यदि ॥ ३५ ॥
स पुत्रः सकलं कर्म्म प्राप्नुयात् तेन कर्म्मणा

नास्ति मातृसमं दैवं नास्ति पितृसमो गुरुः ॥ ३६ ॥
तयोः प्रत्युपकारोऽपि न हि कश्चन विद्यते

तयोर्नित्यं प्रियं कुर्य्यात् कर्म्मणा मनसा गिरा ।
न ताभ्यामननुज्ञातो धर्म्ममेकं समाचरेत् ॥ ३७ ॥

वर्ज्जयित्वा मुक्तिफलं नित्यनैमित्तिकं तथा ।
धर्म्मसारः समुद्दिष्टः प्रेत्यानन्दफलप्रदः ॥ ३८ ॥

The father and the mother being pleased with their son's accomplishments, the son, by this deed, attains to [the fruition of] all [his] works.

There is no Deity equal to mother; there is no *Guru* (elder) equal to father; there exists no return of their good offices.

One should—by deeds, thoughts and words—do unto them what they like. Without being commanded by them, one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites. [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world. (35- 38)

सम्यगाचारवक्तारं विसृष्टस्तदनुज्ञया।
शिष्यो विद्याफलं भुङ्क्ते प्रेत्य चापद्यते दिवि॥ ३९॥

With his permission, taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death. (39)

यो भ्रातरं पितृसमं ज्येष्ठं मूढोऽवमन्यते।
तेन दोषेण संप्रेत्य निरयं संप्रयच्छति॥ ४०॥

The silly wight, who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell. (40)

पुंसाञ्चात्मनिवेशेण पूज्यो भर्त्ता च सम्मतः।
यानि दातरि लोकेऽस्मिन्नुपकारेऽपि गौरवम्॥ ४१॥

[One should keep an eye on] the good services and honour of a giver in this world. It is admitted that a protector should be adored by all men with mental concentration. (41)

ये नरा भर्तृपिण्डार्थं स्वान् प्राणान् सन्त्यजन्ति हि।
तेषामेव परॉल्लोकानुवाच भगवान् भृगुः॥ ४२॥

The most exalted regions are for those men who renounce their own lives for procuring food for their protector. The divine *Bhṛgu* has said so. (42)

मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजान् गुरून्।
असावहमिति ब्रूयात् प्रत्युत्थाय यवीयसः॥ ४३॥

One, younger in years, should get up [on seeing] maternal uncles, paternal uncles, father-in-law, priests and preceptors, and say,—"I am here." (43)

अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
भोःशब्दपूर्व्वकञ्चैनमभिभाषेत धर्म्मवित् ॥ ४४ ॥

A person, younger in years, if he is initiated in a sacrifice, must not be called by name. A person, conversant with religious laws, should address him with the word,--"*Bhoḥ.*" (44)

अभिवाद्याश्च पूर्व्वन्तु शिरसावघशर्म्म च ।
ब्राह्मणक्षत्रियाद्यैश्च श्रीकामैः सादरं सदा ॥ ४५ ॥

Brāhmaṇas, Kṣatriyas and others, seeking their prosperity, should respectfully bow down their heads unto [their elders]. This destroys all sins. (45)

नाभिवाद्यास्तु विप्राणां क्षत्रियाद्याः कथञ्चन ।
ज्ञानकर्म्मगुणोपेता यद्यप्येते बहुश्रुताः ॥ ४६ ॥

Even if they are endued with knowledge, good works and other accomplishments, and be sufficiently well-read in the *Śruti*, the *Kṣatriyas* and other castes are never to be saluted by the *Brāhmaṇas*. (46)

ब्राह्मणः सर्व्ववर्णानां स्वस्ति कुर्य्यादिति स्थितिः ।
सवर्णेऽप्यसवर्णानां कार्य्यमेवाभिवादनम् ॥ ४७ ॥

The rule is that a *Brāhmana* should bless all the other castes and a younger person of his own caste, and salute the elderly persons [of his own caste]. (47)

गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्व्वस्याभ्यागतो गुरुः ॥ ४८ ॥

Fire is adorable unto the twice-born; a *Brāhmaṇa*, unto all the castes; the husband also is adorable unto wives, and a guest is adorable unto all. (48)

विद्या कर्म्म वयो बन्धुर्व्वित्तं भवति यस्य वै ।
मान्यस्थानानि पञ्चाहुः पूर्व्वं पूर्व्वं गुरूणि च ॥ ४९ ॥

[He is to be reverenced,] who has learning, [pious] action, age, friend and wealth; these five are called objects of honour, each preceding one being more important [than the succeeding one]. (49)

पञ्चानां त्रिषु वर्णेषु भवेत्तुगुणवान् हि यः ।
यत्र स्यात्सोऽत्रमानार्हः क्षुद्रोऽपि स भवेद् यदि ॥ ५० ॥

He is a qualified person amongst the three *Varṇas,* who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect, he is worthy of homage. (50)

पिण्डादेभ्यो ब्राह्मणेभ्यः स्त्रियै राज्ञेऽस्य चक्षुषे ।
वृद्धाय भारहीनाय रोगिणे दुर्ब्बलाय च ॥ ५१ ॥

[Respect should be offered] unto the *Brāhmaṇas,* who help in the offering of *piṇḍas,* unto the womankind, the king, his eye (*i.e.,* his emissary), aged persons, those, pressed down by a heavy load, the diseased and the weak. (51)

The sense of the Text is, that if one of the persons, described therein, appcars, one should give him way out of respect.

भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम् ।
निवेद्य गुरवेऽश्नीयाद्वाग्यतस्तदनुज्ञया ॥ ५२ ॥

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech. (52)

भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।
भवन्मध्यन्तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ ५३ ॥

A *Brāhmaṇa*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*; a *Kṣatriya* [should use the word] *Bhavat* in the middle; a *Vaiśya* [should use the word] *Bhavat* in the end. (53)

This refers to the various forms of expression used while begging alms. A *Brāhmaṇa* should say,—"*Bhavati bhikṣām dehi;*" a *Kṣatriya* should say,—"*Bhikṣām bhavti dehi,*" and a *Vaiśya,*—"*Bhikṣām dehi bhavati.*"

मातरं वा स्वसारं वा मातुर्व्वा भगिनीं तथा।
भिक्षेत भिक्षां प्रथमं यातु नैजं विमानयेत्
सजातीयग्रहष्वेवं सार्व्ववर्णिकमेव वा।
भैक्षस्याचरणं प्रोक्तं पतितादिषु वर्ज्जितम्॥ ५४॥

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him.

It is said that one may receive alms from all of his own caste or from all castes; but he should shun the outcastes. (54)

वेदयज्ञाद्यहीनानां प्रशस्तानां स्वकर्म्मसु।
ब्रह्मचारी चरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम्॥ ५५॥

A *Brahmacārin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Vedas*, the celebration of sacrifices, and be intent upon the performance of his own works (*i.e.*, those laid down for their respective castes and orders). (55)

गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।
अभावेऽप्यथ गेहानां पूर्व्वं पूर्व्वं विवर्ज्जयेत्॥ ५६॥

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided. (56)

The meaning is, that if there is not any other family available, one could receive alms from relations by marriage; in their absence, from his own kinsmen; and in their absence, from the preceptor's family.

सर्व्वं वापि चरेद्ग्रामं पूर्व्वोक्तानामसम्भवे ।
नियम्य प्रयतो वाचं दिशश्चानवलोकयन् ॥ ५७ ॥

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking towards any direction, should approach every one of the village. (57)

समाहृत्य तु तद्भैक्षं यावदर्थमिहाज्ञया ।
भुञ्जीत प्रयतो नित्यं वाग्यतो नान्यमानसः ॥ ५८ ॥

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive. (58)

भैक्षेण वर्त्तयेन्नित्यं कामनाशीर्भवेद्व्रती ।
भैक्षेण व्रतिनो वृत्तिरूपवासस्समा स्मृता ॥ ५९ ॥

A *Brahmacārin* should daily support himself with food acquired by begging and suppress his passions. It is sai in the *Smṛti* that a *Brahmacārins* supporting himself with alms is tantamount to fasting. (59)

पूजयेदशनं नित्यमद्यादन्नमकुत्सयन् ।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्व्वतः ॥ ६० ॥

He should daily adore his food and take it without speaking ill of it; on seeing it, he should be delighted and happy, and should welcome it with laudation. (60)

अनारोग्यमनायुष्यमस्वर्ग्यं कुत्सभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्ज्जयेत् ॥ ६१ ॥

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore it should be avoided. (61)

प्राङ्मुखोऽन्नानि भुञ्जीत दक्षिणमुख एव वा ।
नाद्यादुदङ्मुखो नित्यं विधिपूर्वं सनातनम् ॥ ६२ ॥

With his face directed towards the east or the south, he should daily take his meals, according to the eternal regulation. But he should never eat facing the north. (62)

प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरुप स्पृशेत् ।
शुचौ देशे समासीनो भुक्त्वान्ते द्विरुपस्पृशेत् ॥ ६३ ॥

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it. (63)

मण्डलं पूर्वतः कृत्वा तत्र स्थाप्याथ भोजयेत् ।
स्वप्राणाहुतिपर्य्यन्तं मौनमेवं विधीयते ॥ ६४ ॥

Having drawn a circulat figure first, he should place the vessel on it, and eat till the recitation of the formula *amṛtopidhāna*, etc., at the end of his meal. He should abstain from speech [all the while]. (64)

इत्यौशनसस्मृतौ प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

ब्रह्मचारिप्रकरण शौचाचारवर्णनम्

भुक्त्वा पीत्वाच स्नात्वा च तथा रथ्योपसर्पणे ।
ओष्ठावलोमकौ स्पृष्ट्वा वासो विपरिधाय च ॥ १ ॥

रेतोमूत्रपुरीषाणामुत्सर्गेणान्त्यभाषणे ।
तथा चाध्ययनारम्भे कासश्वासागमे तथा ॥ २ ॥

चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः ।
सन्ध्ययोरुभयोस्तद्वदाचान्ते चाचमेत् पुनः ॥ ३ ॥

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.

AFTER eating, drinking, bathing, walking, touching that part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyās* or adorations, the foremost of the twice-born ones should rinse his mouth again. (1—3)

चण्डालम्लेच्छसम्भासे स्त्रीशूद्रोच्छिष्टभाषणे ।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं वापि तथाविधम् ॥ ४ ॥

अश्रुपाते तथाचामे अनृतस्य तथैव च ।
भोजनान्ते सन्ध्ययोः स्नात्वा पीत्वा मूत्रपूरीषयोः ॥ ५ ॥

आचान्तोऽप्याचमेत् स्पृष्ट्वा सकृत् सकृदथान्यतः ।
अग्नेर्गवामथालम्भे स्पृष्ट्वा प्रयत एव वा ॥ ६ ॥

After conversing with a *Caṇḍāla* or a *Mleccha*, after talking with abandoned women or with *Śūdras*, after tocuching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at two *Sandhyās*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one, being self-restrained, can attain purification] by touching fire, kine or the right ear. (4—6)

नृणामथाश्मनः स्पर्शे नीवीं विपरिधाय च।
उपस्पृशेज्जलं शुद्धं तृणं वा भूमिमेव वा ॥ ७॥
केशानाञ्चात्मनः स्पर्शे वाससां क्षालितस्य च।
अनुष्णाभिरफेनाभिरदुष्टाभिश्च सर्व्वशः ॥ ८॥
शौचेप्सुः सुखमासीनः प्राङ्मुखो वाप्युदङ्मुखः

By touching men, stones, or tying again *Nīvī*, one should touch pure water, grass or earth. By touching ones own hair or washing water, one should, seated at ease with his face directed towards the east or the north, [rinse his mouth] with pure water which is neither hot, nor frothy nor sullied. (7-9)
A cloth worn round a woman's waist, or more properly the ends of the cloth tied into a knot in front.

शिरः प्रावृत्य कर्णं वा मुक्तकच्छशिखोऽपि वा ॥ ९॥
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत्

By keeping the head or the ear covered, having the *Kacca* or the *Śikhā*[3] untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth. (9-10)
The hem of the lower garment tucked into the waistband.
A lock of hair on the crown of the head.

सोपानऽको जलस्थो वा नोष्णींषीवाचमेद्बुधः ॥ १०॥
न चैव वर्षधाराभिर्न तिष्ठन् न घृतोदकैः।

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water. [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10-11)

नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः ॥ ११ ॥
न पादुकासनस्थो वा बहिर्जानुरथापि वा

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *Śūdra*. [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee.(11-12)

न जल्पन् न हसन् प्रेक्षमाणश्च प्रह्व एव वा।
नावीक्षमाणाद्भिन्नोष्णाद्भिन्नफेनादथापि वा ॥ १२ ॥

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth] [He should not rinse his mouth] without seeing water or with water that is hot or frothy. (12)

शूद्राशुचिकरैर्मुक्तैर्न क्षाराभिस्तथैव च।
न चैवाङ्गुलिभिः शब्दमकुर्व्वन् नान्यमानसः ॥ १३ ॥

[Nor should he do it] with water served by the hands of a *Śūdra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing]. (13)

न वर्णरसदुष्टाभिर्न चैव प्रदरोदकैः।
न प्राणिजनिताभिर्व्वा न बहिः कालमेव वा ॥ १४ ॥

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour. (14)

हृग्दाभिः पूयते विप्रः कण्ठाभिः क्षत्रियः शुचिः।
प्राशिताभिस्तथा वैश्यः स्त्री शूद्रः स्पर्शनन्ततः ॥ १५ ॥

A *Brāhmaṇa* is purified by water going to his heart, a *Kṣatriya* by a drop [going to his throat], a *Vaiśya* by that entering into his mouth, while a *Śūdra* and a woman by merely touching [the water with lips]. (15)

अङ्गुष्ठमूलान्तरतो रेखायां ब्रह्म उच्यते ।
अन्तराङ्गुष्ठदेशिन्योः पितॄणां तीर्थमुत्तमम् ॥ १६ ॥

Brahman is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tīrtham* (holy place) for the departed manes. (16)

कनिष्ठो मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।
अङ्गुल्यग्रे स्मृतं दैवं तथैवार्षं प्रकीर्त्तितम्
मूले स्याद्दैवमार्षं स्यादाग्नेयं मध्यतः स्मृतम् ॥ १७ ॥
तदेवं सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति
ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत् ।
कायेन वा दैवतेन न तु पित्रेण वा द्विजाः ॥ १८ ॥

The base of the smallest finger is called [the holy place] for *Prajāpati* or the *Kāya-Tīrtham*. The tops of all the fingers are described as [forming the holy place] for the Deities; and the roots, for the *Ṛṣis*. [These are] *Daiva-*, and *Ārṣa-*, *Tīrthas*. The middle part is described as that of *Agni*. It is also [called] *Saumika* (*i.e.,* belonging to *Soma* or the Moon). Knowing all these holy places, one is not possessed by stupefaction.

A *Brāhmaṇa* should daily rinse his mouth with the *Brahmā-*, *or with the Kāya-*, or with the *Daiva-*, *Tīrtham* but not with the *Pitṛ-*[*Tīrtham*], O ye twice-born ones. (17-18)

These are described as holy places, and a *Brāhmaṇa* should drink water at the time of the *Ācamanam* or rinsing, with these parts of the fingers.

त्रि प्राश्नीयादपः पूर्व्वं ब्राह्मणः प्रयतः स्मृतः ।
संवृत्ताङ्गुष्ठमूलेन मुखं वै समुपस्पृशेत् ॥ १९ ॥

It is laid down in the *Smṛti* that a *Brāhmaṇa*, being self-restrained, should first drink water thrice. Closing the lips of the mouth, he should touch it with the root of the thumb. (19)

अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः ।
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नासापुटं ततः ॥ २० ॥

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose. (20)

कनिष्ठाङ्गुष्ठयोगेन श्रवणे संमुपस्पृशेत् ।
सर्व्वासामथ योगेन हृदयन्तु तलेन वा ॥ २१ ॥

With the smallest finger and the thumb, he should touch the two ears. With them all (*i.e.*, all the fingers) or with the palm, he should touch the breast. (21)

संस्पृशेद्वै शिरस्तद्वदङ्गुष्ठेनाथवा द्वयम् ।
त्रिः प्राश्नीयादेवमेव प्रीतास्तेनास्य देवताः ॥ २२ ॥

Similarly the should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method]. (22)

ब्रह्माविष्णुमहेशश्च सम्भवन्त्यनुशुश्रुमः ।
गङ्गा च यमुना चैव प्रीयते परिमार्ज्जनात् ॥ २३ ॥

We have heard that *Brahmā, Viṣṇu* and *Maheśvara* become pleased [with him who performs *Āchamanam*] The Gaṅgā and the *Yamunā* are pleased with sprinkling [the lips of water]. (23)

प्रसंस्पर्शाल्लोचनयोः प्रीयते शशिभास्करौ ।
नासत्यौ चैव प्रीयेते स्पष्टे नासापुटद्वये ॥ २४ ॥

The Sun and the Moon are pleased with touching the two eyes; and the *Āśvins* are gratified with touching the tip of the nose. (24)

कर्णयोः स्पृष्टयोस्तद्वत् प्रीयेते चानलानिलौ ।
संस्पृष्टे हृदये चास्यः प्रीयन्ते सर्व्वदेवताः ॥ २५ ॥

When the two ears are touched similarly, the Wind and the Fire become pleased; and all the Deities become gratified when the breast is touched. (25)

मूर्द्ध्नि संस्पर्शनादेव प्रीतस्तु पुरुषो भवेत् ।
नोच्छिष्टं कुर्व्वते मुख्याविप्रुषोऽङ्गं नयन्ति याः ।। २६ ।।

The Puruṣa (*Ātman*) becomes pleased when the head is touched. The drops that fall from the mouth on the limbs, do not make leavings [of a drink]. (26)

अन्तवद्दन्तसंलिप्तजिह्वास्पर्शोऽशुचिर्भवेत् ।
स्पृशन्ति बिन्दवः पादौ य आचामयतः परम् ।। २७ ।।

भूमिगास्तु समा ज्ञेयाः न तैरप्रयतो भवेत् ।
मधुपर्के च सोमे च ताम्बूलस्य च भक्षणे ।। २८ ।।

फलमूलेक्षुदण्डे च न दोषः उशनाब्रवीत् ।
प्रचरंश्चान्नपानेषु यदुच्छिष्टो भवेद्द्विजः ।। २९ ।।

भूमौ निक्षिप्य तद्द्रव्यमाचम्य प्रोक्षयेत्तु यत ।
तैजसं वै समादाय भवेदुच्छेषणात्ततः ।। ३० ।।

अनिधाय च तद्द्रव्यमाचान्तः शुचितामियात् ।
वस्त्रादीनां विकल्पत्वात् स्पृष्ट्वा चेदेवमेव हि ।। ३१ ।।

When [any particle of food,] fixed to a tooth, drops down at the touch of the tongue, the person remains impure [so long he does not rinse his mouth]. The drops of water, which fall at the feet [of a person offering water] to another for performing *Ācamanam* (rinsing), are known as equal to [water] placed on a [pure] spot. By them, one does not become sullied. There is no impurity in *Madhuparka*, *Soma*, in chewing betel-leaves, fruits, roots and the sugarcane rod. *Uśanā* has said so. If while moving about in a place of eating and drinking, a *Brāhmaṇa* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water. It while carrying metallic vessels [for adoration], he touches any leavings, he should rinse his mouth without placing those articles on earth and shall thereby attain purification. Similarly one should do, on touching [any leavings, while carrying clothes]: there being no difference between clothes [and metallicvessels]. (27-31)

A respectful offering of five ingredients, such as honey, etc. The juice of the Moon-Plant.

आरभ्यानुदके रात्रौ चोरो वाप्याकुले पथि ।
कृत्वा मूत्रपुरीषं वा द्रव्यहस्तेन दुष्यति ॥ ३२ ॥

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied. (32)

निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ।
अथ कुर्य्यात् शकृन्मूत्रे रात्रौ चेद्दक्षिणामुखः ॥ ३३ ॥

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south. (33)

अन्तर्द्धाय महीं काष्ठैः पर्णैर्लोष्ट्रतृणेन वा ।
प्रतिश्चीनशिराः कुर्य्यात् शकृन्मूत्रविसर्ज्जने ॥ ३४ ॥

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there. (34)

छायाकूपनदीगोष्ठे चैत्याम्भः पथि भस्मसु ।
अग्नौ चैव श्मशाने च विन्मूत्रे न समाचरेत् ॥ ३५ ॥

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in the water, fire, ashes or on the cremation ground. (35)

न गोमये न कुड्ये वा न गोष्ठे नैव शाद्वले ।
न तिष्ठन् वा न निर्व्वासा न च पर्व्वतमस्तके ॥ ३६ ॥

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass; nor while standing, nor being naked, nor on the summit of a mountain. (36)

न जीर्णदेवायतने न वल्मीके कदाचन।
न सप्सत्त्वेषु गर्त्तेषु न च गच्छन् समाचरेत्॥ ३७॥

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking. (37)

तुषाङ्गारकपालेषु राजमार्गे तथैव च।
न क्षेत्रे न विले चापि न तीर्थे च चतुष्पथे॥ ३८॥

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads. (38)

नोद्यानोपसमीपे वा नोषरे न पराशुचौ।
न सोपानत्कपादश्च च्छत्री वानान्तरीक्षके॥ ३९॥

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view. (39)

न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोर्गवाम्।
न देवदेवालययोर्नापामपि कदाचन॥ ४०॥

[One should not do so] before women, elderly persons, *Brāhmaṇas* and kine, or before [the image of a] Deity, a temple and a water. (40)

नदीज्योतींषि वीक्षित्वा तद्वाह्याभिमुखोऽपि वा।
प्रत्यादित्यं प्रत्यनिलं प्रतिसोमं तथैव च॥ ४१॥

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon. (41)

आहृत्य मृत्तिकां कुर्य्याल्लेपगन्धापकर्षणम्।
कुर्य्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः॥ ४२॥

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed. (42)

नाहरेन्मृत्तिकां विप्रः पांशुलां न च कर्दमात् ।
न मार्गान्नोषरादेशाच्छौचशिष्टां परस्य च ॥ ४३ ॥

One should not bring earth filled profusely with the dust of a *Brāhmaṇas* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself. (43)

न देवायतनात् कुड्याद् ग्रामान्न तु कदाचन ।
उपस्पृशेत्ततो नित्यं पूर्व्वोक्तेन विधानतः ॥ ४४ ॥
भारव्याहृतिगायत्र्या वर्णनामेरणैः क्रमात् ।
तन्मन्त्रितं पिबेद्यस्तु मन्त्राचमनमीरितम् ॥ ४५ ॥

What one drinks, by inspiring it with *Mantras* and reciting all the letters of the *Praṇava, Gāyatrī,* and the *Vyārhṛiti,* is called *Mantrācamanam.* (44-45)

Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables.

गायत्र्याचमनेनाथ श्रुत्याचमनमीरितम् ॥ ४६ ॥

Thus by *Gāyatryācamanam,* *Śrutyācamanam* is described. (46)

The same as above. Gāyatrī is the most sacred Vedic *Mantra.* *Ācamanam* accompanied with the recitation of the Vedic *Mantra.*

इत्यौशनसस्मृतौ द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

ब्रह्मचारिप्रकरणे शौचाचारवर्णनम्

एवं देहादिभिर्युक्तः शौचाचारसमन्वितः ।
आहृत्याध्ययनं कर्य्याद्वीक्षमाणो गुरोमुखम् ॥ १ ॥

[LIFE AND CONDUCT OF A *BRAHMACĀRIN*, OR A RELIGIOUS STUDENT.

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.,) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

नित्यमुद्यतपाणिश्च सन्ध्याचारसमन्वितः ।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥ २ ॥

Always keeping [the right hand] uplifted, performing the *Sandhyā*-adorations and observing good conduct, [and] when ordered by his preceptor with the saying,—Sit, should he sit before him. (2)

प्रतिश्रवणसम्भाषे शयाणो न समाचरेत् ।
आसीनो न च भुञ्जानो न च तिष्ठन् पराङ्मुखः ॥

नीचं शय्यासनञ्चास्य सर्व्वदा गुरुसन्निधौ ॥ ३ ॥
गुरोस्तु चक्षुर्व्विषये न यथेच्छासनो भवेत् ।

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i.e.*, the preceptor).

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's]. He should not take his seat of his own accord at a place which is within the range of his preceptor's vision. (3-4)

नोदाहरेदस्य नाम परोक्षमपि केवलम् ॥ ४ ॥
न चैवास्यानुकुर्व्वीत गतिभाषणचेष्टितम् ॥ ५ ॥

He should not, even in his absence, take merely the name of his preceptor. Nor should he imitate his (preceptor's) movements and speech. (4-5)

While taking the name of his preceptor, a disciple should always use such epithets as *Ācārya, Upādhyāya,* etc.

गुरोर्यत्र परीवादो निन्दा वापि प्रवर्त्तते।
कर्णौ तत्र पिधातव्यौ गन्तव्यं परितोऽन्यतः ॥ ६ ॥

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers]; or he should leave that place and go elsewhere. (6)

दूरस्थो नार्च्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः।
न चैवास्योत्तरं ब्रूयान्न तेनासीत सन्निधौ ॥ ७ ॥

He should not adore him (preceptor) living at a distance, nor being irate, nor near women. He should not cut words with him; nor should he remain seated in his presence. (7)

उदकुम्भं कुशान् पुष्पं समिधोऽप्याहरेत् सदा।
मार्ज्जनं लेपनं नित्यमङ्गानां वै समाचरेत् ॥ ८ ॥

He should daily bring pitchers full of water, *Kuśa,* flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

नास्य निर्म्माल्यशयनं पादुकोपानहावपि।
आक्रामेदासनं तस्य च्छायामपि कदाचन ॥ ९ ॥

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow. (9)

दन्तकाष्ठादिकं लब्ध्वा न चास्य विनिवेदयेत्।
अनापृच्छ्य न गन्तव्यं न त्वप्रियहिते रतः ॥ १० ॥

Having received wood for rubbing the tooth, he should not dedicate it to him. He should never go [anywhere] without obtaining leave from him; nor should he be engaged in a work calculated to incur his displeasure or do him any harm. (10)

न पादौ स्थापयेदस्य सन्निधाने कदाचन।
जृम्भितं हसितञ्चैव क्षवकं प्रावरं तथा ॥ ११ ॥

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment. (11)

वर्ज्जयेत् सन्निधौ नित्यं नखस्फोटनमेव च।
यथाकालमधीयीत यावन्न विमना गुरुः ॥
आसनादौ गुरोः कूर्चे फलके वा समाहितः ॥ १२ ॥

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching]. (12)

आसने शयने याने न च तिष्ठेत् कदाचन।
धावन्तमनुधावेत गच्छन्तमनुगच्छति ॥ १३ ॥

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly]. (13)

गजोष्ट्रयानप्रासादप्रस्तरशकटेषु च।
आसीत गुरुणा सार्द्धं शिलाफलतलेषु च ॥ १४ ॥

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace, on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood (14)

जितेन्द्रियः स्यात् सततं वश्यात्माक्रोधनः शुचिः।
प्रयुञ्जीत सदा वाचं मधुरां हितभाषिणीम् ॥ १५ ॥

He should always have control over his senses and mind, be shorn or anger and pure, and should always give utterance to sweet and beneficial words. (15)

गन्धमाल्यरसं कन्यां सूक्ष्मप्राणिविहिंसनम्।
अभ्यङ्गञ्चाञ्जनोपानच्छत्रधारणमेव च ॥ १६ ॥
कामं क्रोधं भयं निद्रां गीतवादित्रनर्त्तनम्।
द्यूतं जनपरीवादं स्त्रीप्रेक्षालापनं तथा ॥ १७ ॥
परोपतापपैशुन्यं प्रयत्नेन विवर्ज्जयेत्।
उदकुम्भं सुमनसो गोसकृन्मृत्तिकान् कुशान् ॥ १८ ॥

आहरेद्यावदर्थानि भैक्षञ्चाहरहश्चरेत् ।
तथैव लवणं सर्व्वं भक्ष्यं पर्य्युषितं न यत् ॥ १९ ॥

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear, sleep (*i.e.*, too much sleeping), singing [bad songs], playing on musical instruments, dancing, gambling, detracting other people, looking at the conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, cowdung, earth and *Kuśa* as much as is necessary for his own use. He should daily collect food [which a *Brahmacārin* may take], except salt and what is stale. (16—19)

अनन्यदर्शी सततं भवेद्गीतादिनिःस्पृहः ।
नादर्शञ्चैव वीक्षेत न चरेद्दन्तधावनम् ॥ २० ॥

एकान्तमशुचिः स्त्रीभिः शूद्राद्यैरभिभाषणम् ।
गुरूच्छिष्टं भेषजार्थं न प्रभुञ्जीत कामतः ॥ २१ ॥

He should always be impartial, have to attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with notorious impure persons, women and *Śūdras*, and should not take the residue of his preceptor's food willingly for medicinal purposes. (20—21)

मलापकर्षणं स्नानं नाचरेद् वै कदाचन ।
न चातिसृष्टो गुरुणा स्वान् गुरूनभिवादयेत् ॥ २२ ॥

He should never take such a bath as would remove the fifth of his body, and should not, without being permitted by his preceptor, salute his own elders. (22)

The Author here means that a religious student should not be overzealous in bathing so as to beautify his person. Students should not spend too much of their time in bathing in order to look handsome they should have no eye on personal charms.

विद्यागुरुष्वेतदेव नित्यवृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु वा धर्म्म हितञ्चोपदिशत्स्वयम् ॥ २३ ॥

He should similarly behave towards those of his elders who confer learning, and towards those who are born of the same stock, who suppress irreligion and deliver wholesome instructions. (23)

श्रेयःसु गुरुवद्वृत्तिनित्यमेवं समाचरेत् ।
गुरुपत्नीषु पुत्रेषु गुरोश्चैव स्वबन्धुषु ॥ २४ ॥

Towards persons most prominent [in education and piety], preceptor's wives, sons and kinsmen,—he should daily so behave himself as he does towards his preceptor. (24)

बालः समानजन्मा वा शिष्यो वा यज्ञकर्म्मसु ।
अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥ २५ ॥

Whether a disciple be younger in years or of the same age [with him], the son of the preceptor teaching him, deserves respect, like unto the preceptor himself, in all sacrificial rites. (25)

उत्सादनं वै गात्राणां स्नानञ्चोच्छिष्टभोजने ।
न कुर्य्याद्गुरूपुत्रस्य पादयोः शौचमेव च ॥ २६ ॥

He should not besmear the body of the preceptor's son with turmeric, make him bathe, take the leavings of his food and wash his feet. (26)

गुरुवत् प्रतिपूज्याश्च सवर्णा गुरुयोषितः ।
असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः ॥ २७ ॥

All the wives of the preceptor should be adored like the preceptor himself. All his other caste-wives should be reverenced with salutation and rising up. (27)

अभ्यञ्जनं स्नापनञ्च गात्रोत्सादनमेव च ।
गुरुपत्न्या न कार्य्याणि केशानाञ्च प्रसाधनम् ॥ २८ ॥

Rubbing oil [on the person], bathing, cleansing with perfumes the body, and decorating the hairs, of the prceptor's wife should never be done. (28)

गुरुपत्नी च युवती नाभिवाद्येह पादयोः ।
कुर्व्वीत वन्दनं भूम्यामसावहमिति ब्रुवन् ॥ २९ ॥

They youthful wife of the preceptor should never be saluted by the feet. [The disciple] should salute her [placing his head on the ground] and saying,—"I am such and such a person." (29)

विप्रस्य पादग्रहणमन्वहञ्चाभिवादनम् ।
गुरुदारेषु कुर्व्वीत सदा धर्म्ममनुस्मरन् ॥ ३० ॥

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor. (30)

मातृष्वसा मातुलानी श्वश्रूश्चापि पितृष्वसा ।
सम्पूज्या गुरुपत्नी च समस्ता गुरुभार्य्या च ॥ ३१ ॥

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife. (31)

भ्रातृभार्य्योपसंग्राह्या ज्ञातिसम्बन्धियोषितः ।
पितुर्भगिन्या मातुश्च जायायाञ्च स्वसर्य्यपि ॥ ३२ ॥

The wife of an elder brother, those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet. (32)

मातृवद्वृत्तिमातिष्ठेन्माता तेभ्यो गरीयसी ।
एवमाचारसम्पन्नमात्मवन्तं सदाहितम् ॥ ३३ ॥

वेदं धर्म्मं पुराणञ्च तथा तत्त्वानि नित्यशः ।
संवत्सरोषिते शिष्ये गुरुर्ज्ञानं विनिर्द्दिशेत् ॥ ३४ ॥

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple,—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all,—in the *Vedas*, *Dharma-Śāstras*, and the *Purāṇas*, and [impart him] the knowledge of the *Tattvas* (principles). (33—34)

हरति दुष्कृतं तस्य शिष्यस्य वत्सरे गुरुः ।
आचार्य्यपुत्रः शुश्रूषुर्ज्ञानदो धार्म्मिकः शुचिः ॥ ३५ ॥

आराः शक्तोऽर्थदः साधुः सोऽध्याप्या दश धर्म्मतः ।
कृतज्ञश्च तथाद्रोही मेधावी शुभकृन्नरः ॥ ३६ ॥

प्राप्य विप्रोऽप्यविधिवत् षडध्याप्या द्विजोत्तमैः ।
एतेषु ब्रह्मणो दानमन्यत्र न यथोदितम् ॥ ३७ ॥

The preceptor removes the sins of his disciple within a year. An *Ācaryas* son, one who wishes to hear attentively, one who has given knowledge [in any other subject], a virtuous person, a person pure [in body and mind], a relative, one who is capable of understanding the scriptures, one who gives away money, a good man and kinsman,—these ten should be taught according to the rules of religious teaching. A *Kṣatriya*, [who is] grateful, shorn of malice, intelligent and always doing good; a *Vaiśya*, endued with similar accomplishments; a grateful *Brāhmaṇa*, a non-injuring *Brāhmaṇa*, an intelligent *Brāhmaṇa* and a *Brāhmaṇa*, doing good unto all,—these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught:] Instruction in the *Vedas* should be given to these only, and not to any one else; so it is said. (35—37)

आचम्य संयतो नित्यमधीयीत उदङ्मुखः ।
उपसंगृह्य तत्पादौ वीक्षमाणो गुरोर्मुखम् ॥ ३८ ॥

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study]. (38)

अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति वाचयेत् ।
प्राक्कुशेषु समासीनः पवित्रैरवपावितः ॥ ३९ ॥

प्राणायामैस्त्रिभिः पूर्व्वं तथा चोङ्कारमर्हति ।
ब्राह्मणः प्रणवं कुर्य्यादन्ते च विधिवद्द्विजः ॥ ४० ॥

[When the preceptor] would say,—*Adhiṣva bhoḥ* (Oh, study), [the student should begin his study; and when he would say,—] *Viramaostu* (stop), [he should close it.] Seated on *Kuśa*-seat with their tops facing the east, being purified by holding the *Kuśa*- [in his hand] and first performing the *Prāṇāyāma* thrice, he should recite *Om*. At the close of the study, a twice-born *Brāhmaṇa* should also duly recite the *Praṇava*. (39—40)

कुर्य्यादध्ययनं नियं ब्रह्माञ्जलिकृतस्थितिः ।
सर्व्वेषामेव भूतानां वेदश्चक्षुः सनातनः ॥ ४१ ॥

Seated with folded palms, he should daily study [the *Vedas*]. The *Veda* is the eternal eye of all persons. (41)

अधीते विधिवन्नित्यं ब्रह्मण्याच्च्यवतेऽज्यया ।
योऽधीयीत ऋचो नियं क्षीराहुत्या स देवताः ॥ ४२ ॥

He should duly study [the *Vedas*] every day, or, else he will fall off from the dignity of a *Brāhmaṇa*. He, who daily reads the *Ṛca*, propitiates the Deities with the oblations of thickened milk. (42)

प्रीणाति तर्पयन्त्येनं कामैस्तृप्ताः सदैव हि ।
यजुर्योऽधीते सततं दध्ना प्रीणाति देवताः ॥ ४३ ॥

The Deities, also, gratified, please him by granting him all desired-for articles. He, who always studies the *Yajus*, propitiates the Deities with curd. (43)

सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम् ।
अथर्व्वाङ्गिरसो नित्यमध्यात् प्रीणाति देवताः ॥ ४४ ॥

He, who daily studies the *Sāman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of *Aṅgirasas Atharvan*. (44)

धर्म्माङ्गाणि पुराणानि मीमांसैस्तृप्यते सुरान् ।
अपां समीपे नियतो नैत्यिकं विधिमाश्रितः ॥ ४५ ॥

गायत्रीमप्यधीयीत गत्वारण्यं समाहितः ।
सहस्रपरमां देवीं शतमध्यां दशापराम् ॥ ४६ ॥

गायत्रीं वै जपेन्नित्यं जपश्च त्रिः प्रकीर्त्तितः ।
गायत्रीञ्चैव वेदांश्च तुलया तुलयन् प्रभुः ॥ ४७ ॥

एकतश्चतुरो वेदान् गायत्रीञ्च तथैकतः ।
ओङ्कारमादितः कृत्वा व्याहृतीस्तदनन्तरम् ॥ ४८ ॥

ततोऽधीयीत एकाग्रं श्रिया परमयान्वितः ।
अध्यापयेत्तु एकाग्रं गायत्रीपरया धिया ॥ ४९ ॥

The Deities are also gratified by the study of the *Dharma-Śāstras, Aṅgas* (auxiliary subjects of the *Vedas*, such as, Grammar, Astronomy, etc.), *Purāṇas* and *Mīmāṁsā*. [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules, study the *Gāyatrī*, either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gāyatrī*]; a hundred times, the middling; and ten times, the lowest. He should daily recite the *Gāyatrī*. It is laid down that recitation must be made thrice [in a day.] The Lord [*Brahmā*], weighing, in a balance, the *Gāyatrī* and the *Vedas*, [placed] the four *Vedas* on one [scale], and the *Gāyatrī* on the other. First reciting *Om*, he should then [recite] the *Vyāhṛti* (*Bhūr, Bhuvaḥ Svaḥ*). He should then attentively study the *Gāyatrī*. [One] becomes possessed of great properity [by the study of the *Gāyatrī*]. [The preceptor] with his understanding (i.e., mind) fixed on the *Gāyatrī*, should teach [his disciples]. (45—49)

पुराकल्पे समुत्पन्ना भूर्भुवःस्वर्गनामतः ।
महाव्याहृतयस्तिस्त्रः सर्व्वाशुभनिवर्हणाः ॥ ५० ॥

In the former *Kalpa*, were produced the three *MahāVyāhṛtis*, named *Bhūr, Bhuvaḥ* and *Swaḥ*, destructive of all inauspiciousness. (50)

प्रधानं पुरुषः कालो ब्रह्मविष्णुमहेश्वराः ।
सत्त्वं रजस्तमस्तिस्त्रः काला व्याहृतयस्त्रयः ॥ ५१ ॥

The three *Vyāhṛtis* [represent] *Pradhāna* (*Prakṛti* or Nature), *Puruṣa* (the soul), and *Kāla* (time), or *Brahmā, Viṣṇu* and *Maheśvara*, or *Sattva, Rajas* and *Tamas*, or Present, Future and Past. (51)

ओङ्कारस्तत् परं ब्रह्म गायत्री स्यात्तदक्षरम् ।
एवं मन्त्रो महायोगसाक्षात्सार उदाहृतः ॥ ५२ ॥

Om is *Para-Brahman* and the *Gāyatrī* is eternal. This *Mantra* (namely the *Gāyatrī*) has been described as the means of witnessing the *Mahā-Yoga,* (great union). (52)

योऽधीतेऽहन्यहन्येतां गायत्रीं वेदमातरम् ।
विज्ञायार्थं ब्रह्मचारी स याति परमां गतिम् ॥ ५३ ॥

The *Brahmacārin,* who, understanding its meaning daily reads the *Gāyatrī,* the mother of the *Vedas,* comes by the most excellent condition. (53)

न गायत्र्याः परं जप्यमेतद्विज्ञानमुच्यते ।
श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः ॥ ५४ ॥

आषाढ्यां प्रौष्ठपद्यां वा वेदोपक्रमणं स्मृतम् ।
उत्सृज्य ग्रामनगरं मासान् विप्रोऽर्द्धपञ्चमान् ॥ ५५ ॥

अधीयीत शुचौ देशे ब्रह्मचारी समाहितः ।
पुष्ये तु छन्दसां कुर्य्याद्बहिरुत्सर्ज्जनं द्विजाः ॥ ५६ ॥

Of all (*Mantras*) to be recited, there is none superior to the *Gāyatrī*. It has been described, in the *Smṛti-Śāstra,* as the [means of the acquistition of the] knowledge of the Real. O ye, leading twice=-born ones, the commencement [of Vedic study] must take place on the Full-Moon day either of the months of *Āṣāḍha, Śrāvaṇa,* or *Bhādra*. Going away from a village or a city, a *Brahmacārin,* being self-controlled, should study [the *Vedas*] for four-months-and-a-half in a holy place. Under the constellation of *Puṣya,* the twice-born ones should perform the dedicatory rite of the *Vedas*. (54—56)

माघे वा मासि सम्प्राप्ते पूर्वाह्णे प्रथमेऽहनि ।
छन्दांस्यूद्र्ध्वमधीयीत शुक्लपक्षे तु वै द्विजाः ॥ ५७ ॥

[Or, he should do it] in the first part of the first day of the month of *Māgha*. After this, the twice-born ones should study the *Vedas* in the light fortnight. (57)

वेदाङ्गानि पुराणं वा कृष्णपक्षे तु मानवः ।
इमान्नित्यमनध्यायानधीयानो विसर्जयेत् ।। ५८ ।।

अध्यापनञ्च कुर्व्वाणः अध्येष्यन्नपि यत्नतः ।
कर्णश्रवेऽनिले रात्रौ दिवा पांशुसमूहने ।। ५९ ।।

विद्युत्स्तनितवर्षासु महोल्कानाञ्च पातने ।
आकालिकमनध्यायमेतेष्वेव प्रजापतिः ।। ६० ।।

In the dark fortnight, a person should study the *Vedāṅgas* and the *Purāṇas*. Both the teacher and the pupil should carefully avoid the [following] periods, when no Vedic studies should be prosecuted:—*viz.*, the night when a roaring wind blows, the day when a dusty wind blows when a down-pour of rain takes place accompanied with the flashing of lightning and roaring of clouds, and when huge fire-brands drop down. *Prajāpati* has laid down these periods as being unworthy of Vedic (studies). (58—60)

एतांस्त्वभ्युदितान् विद्याद्यदा प्रादुष्कृताग्निषु ।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने ।। ६१ ।।

When one shall see all these (thunder, lightning, etc.) rise in the morning and evening when the Sacred Fire is lighted up, he should not study the *Vedas;* and in other seasons, except the rainy, on seeing a cloud. (61)

This means that in the rainy season when thunder and lightning appear in the morning and evening when the Sacred Fire is lighted, no study should be prosecuted. It may be done at any other time in the rainy season, even if these inauspicious signs appear.

निर्घाते वातचलने ज्योतिषाञ्चोपसर्पणे ।
एतानाकालिकान् विद्यादनध्यायानृतावपि ।। ६२ ।।

Appearance of a portendous sound in the sky, earth-quake and the fall of luminous bodies, from, also the periods when religious study should not be prosecuted even in the rainy season. (62)

प्रादुष्कृतेष्वग्निषु च विद्युत्स्तनितनिस्वने ।
सद्यो हि स्यादनध्यायमनृतौ मुनिरब्रवीत् ।। ६३ ।।

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च।
कर्म्मनैपुण्यकामानां पूतिगन्धे च नित्यशः ॥ ६४ ॥

Those, who wis for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad small [comes in]. (64)

अन्त्यानां सङ्गते ग्रामे वृषलस्य च सन्निधौ।
अनध्यायो रूद्यमाने समवाये जनस्य च ॥ ६५ ॥

No study [is allowed] in a village inhabited by lowcaste people, near an irreligious person, when cries are heard and where there is a multitude of men. (65)

Another reading is *Antargate śave, i.e.,* where there is a dead body.

उदके मध्यरात्रौ च विण्मूत्रे च विसर्ज्जयेत्।
उच्छिष्टश्राद्धभुक् चैव मनसा न विचिन्तयेत् ॥ ६६ ॥

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *Śrāddha,* a twice-born one should not even think [of the *Vedas*] with the mind. (66)

The morning is that after taking food oflered at a *Śrāddha* one should not even think of the *Vedas* for full twenty-four hours from that time.

प्रतिगृह्य द्विजो विद्यानेकोद्दिष्टस्य केतनम्।
त्र्यहं न कीर्त्तयेद् ब्रह्म राज्ञो राहोश्च सूतके ॥ ६७ ॥

Having accepted an invitation for the *Ekoddiṣṭa—Śrāddha* on the birth of the king's son and on solar and lunar eclipses, a learned *Brāhmaṇa* should not study the *Vedas* for three days. (67)

A funeral rite performed for a definate individual deseased.

यावदेकानुदिष्टस्य लेपो गन्धश्च तिष्ठति।
विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्त्तयेत् ॥ ६८ ॥

As long as the scent and paste, dedicated at the *Ekoddiṣṭa* (*Śrāddha*) exist on the person of a learned *Brāhmaṇa,* he should not study the *Vedas.* (68)

शयानः प्रौढपादश्च कृत्वा वै वावसक्थिकाम्।
नाधीयीतामिषं जग्ध्वा सूतकान्नाद्यमेव च ॥ ६९ ॥

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Vedas*]. (69)

नीहारैर्व्वाणशब्दैश्च सन्ध्ययोरुभयोरपि।
अमावस्यां चतुर्द्दश्यां पौर्णमास्यष्टमीषु च ॥ ७० ॥

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyās,* on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Vedas*]. (70)

उपाकर्म्मणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम्।
अष्टकासु न कुर्व्वीत ऋत्वन्तासु न रात्रिषु ॥ ७१ ॥

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smṛti,* for three nights. One should not prosecute Vedic studies on *Aṣṭakas,* at the termination of the seasons and in the nights. (71)

मार्गशीर्षे तथा पौषे माघे मासि तथैव च।
तिस्रोऽष्टकाः समाख्याताः कृष्णपक्षे च सूरिभिः ॥ ७२ ॥

The three eight days in the dark fortnight, in the months, of *Āgrahāyaṇa, Pauṣa* and *Māgha,* have been designated by the sages as *Aṣṭakas.* (72)

श्लेष्मातकस्य च्छायायां शाल्मलेर्मधुकस्य च ।
कदाचिदपि नाध्येयं कोविदारकपित्थयोः ॥ ७३ ॥

A twice-born one should never study under the shade of *Śleṣmātaka*, *Śālmalī*, *Madhuka*, *Kovidāra*, and *Kapittha* trees. (73)

समानविद्योऽनुमृते तथा सब्रह्मचारिणि ।
आचार्य्ये संस्थिते वापि त्रिरात्रं क्षपणं स्मृतम् ॥ ७४ ॥

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smṛti*. (74)

छिद्रष्वेतेषु विप्राणामनध्यायाः प्रकीर्त्तिताः ।
हिंसन्ति राक्षसास्तां च तस्मादेतान् विवर्ज्जयेत् ॥ ७५ ॥

On all these faulty occasions, abstention from study is laid down for the *Brāhmaṇas*. The *Rākṣasas* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i.e.*, these occasions). (75)

नैत्यके नास्त्यनध्यायः सन्ध्योपासन एव च ।
उपाकर्म्मणि कर्म्मान्ते होममन्त्रेषु चैवं हि ॥ ७६ ॥

There is no stoppage of study in the daily rites of the *Sandhyā*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantras*. (76)

एकार्च्चमथवैकं वा यजुः सामाथवा पुनः ।
अष्टकायां स्वाधीयीत मारुते चापि वापदि ॥ ७७ ॥

On an *Aṣṭaka*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one *Ṛca*-, or one *Yajus*-, or one *Sāma*-, *Mantra*. (77)

अनध्यायो न चाङ्गेषु नेतिहासपुराणयोः ।
न धर्म्मशास्त्रेष्वन्येषु पर्व्वण्येतानि वर्ज्जयेत् ॥ ७८ ॥

There is no prohibition in the study of the *Vedāṅgas*, or of the *Itihāsas* (History) and the *Purāṇas*; or of the *Dharma-Śāstras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days. (78)

एष धर्म्मः समासेन कीर्त्तितो ब्रह्मचारिणः ।
ब्राह्मणाभिहितः पूर्व्वमृषीणां भावितात्मनाम् ॥ ७९ ॥

I have thus described, in brief, the duties of the Religious Students. Formerly *Brahmā* described them before the *Ṛṣis* gifted with the knowledge of self. (79)

योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः ।
स वै मूढो न सम्भाष्यो वेदवाह्यो द्विजातिभिः ॥ ८० ॥

A twice-born person, who without studying the *Śruti* devotes his care elswhere, (*i.e.*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Veda*. He should not be accosted by the twice-born. (80)

न वेदपाठमात्रेण सन्तुष्टो वै द्विजोत्तमः ।
पाठमात्रावसानस्तु पङ्के गौरिव सीदति ॥ ८१ ॥

The foremost of the twice-born ones should not be satisfied with merely reading the *Vedas*. The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

योऽधीत्य विधिवद्वेदं वेदान्तं न विचारयेत् ।
स सान्वयः शूद्रकल्पः स पाद्यं न प्रपद्यते ॥ ८२ ॥

He, who studying duly the *Veda* (*Saṁhitā*) does not discuss (*i.e.*, master) the *Vedānta*, becomes like a *Śūdra* with his entire family. And he is not entitled to have water for washing his feet. (82)

यदि वात्यन्तिकं वासं कर्त्तुमिच्छति वै गुरोः ।
युक्तः परिचरेदेनमा शरीरविमोक्षणात् ॥ ८३ ॥

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

गत्वा वनं वा विधिवज्जुहुयाज्जातवेदसम् ।
अधीयीत सदा नित्यं ब्रह्मविद्यां समाहितः ॥ ८४ ॥

Or (*i.e.*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

सावित्रीं शतरुद्रीयं वेदानाञ्च विशेषतः ।
अभ्यसेत् सततं वेदं भस्मस्नानपरायणः ॥ ८५ ॥

Having bathed and besmeared his body with ashes, he should, always, study the *Vedas*, and especially the *Sāvitrī* and *Śatarudra* (verses) of the *Vedas*. (85)

वेदं वेदौ तथा वेदान् वेदान् वै चतुरो द्विजो ।
अधीत्य विधिगम्यार्थं ततः स्नायाद्द्विजोत्तमः ॥ ८६ ॥

O ye twice-born ones, having studied [either] one, or two, or three, of the *Vedas*, or the [entire] four *Vedas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath. (86)

वेदोदितं स्वकं कर्म्म नित्यं कुर्य्यादतन्द्रितः ।
अकुर्व्वाणः पतत्याशु निरयानतिभीषणान् ॥ ८७ ॥

He should zealously perform, every day, his own duties as laid down in the *Veda*. Not doing; them, he immediately falls down on dreadful hells. (87)

अभ्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत् ।
कुर्य्याद् गृह्याणि कर्म्माणि सन्ध्योपासनमेव च ॥ ८८ ॥

Being self-controlled, he should practise [the recitation of] the *Vedas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyā*-adorations. (88)

नित्यं स्वाध्यायशीलः स्यान्नित्यं यज्ञोपवीतकः ।
सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते ॥ ८९ ॥

He should, daily, study the *Vedas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation. (89)

सन्ध्यास्नानरतो नित्यं ब्रह्मयज्ञपरायणः ।
अनसूयो मृदुर्दान्त गृहस्थोऽप्यतिवर्त्तते ॥ ९० ॥

Bathing, performing the *Sandhyā*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self-controlled, a householder succeeds in getting over worldliness. (90)

य: स्वयं नियतो भूत्वा धर्म्मपाठं पठेद्द्विज: ।
अध्यापयेच्छ्रावयेद्वा ब्रह्मलोके महीयते ।। ९१ ।।

A twice-born man, who being self-restrained, reads religious books, discourses [on them], becomes glorified in the region of *Brahmā*. (91)

शेषमन्नं यथा कामं भुञ्जीत व्यञ्जवैर्युतम् ।
ध्यात्वा तन्मानसे देवमात्मानं वै प्रजापतिम् ।। ९२ ।।
अमृतापिधानमसीत्युपरिष्टादप: पिवेत् ।
आचान्त: पुनराचामदयं गौरिति भाषयेत् ।। ९३ ।।
अधीत्य विधिवद्वेदानर्थं चैवोपलभ्य च ।
धर्म्मकायनिवृतिश्चेदेतद्द्विज्ञानमुच्यते ।। ९४ ।।
य: स्वयं नियतो भत्वा धर्मपाठं पठेद्द्विज: ।
अध्यापयेच्छ्रावयेद् वा ब्रह्मलोकेमहीयते ।। ९५ ।।
प्रात:कृत्यं समाप्याथ वैश्वदेवपुर:सरम् ।
मध्याहण भोजयेद्विप्रान् सम्यग्भूतात्मभावन: ।। ९६ ।।

Having meditated ompletely on *Ātman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brāhmaṇas* in the mid-day. (92-96)

प्राङ्मुखोऽन्नानि भुञ्जीत सूर्य्याभिमुख एव वा ।
आसीनस्त्वासने शुद्धे भूमौ पादौ निधापयेत् ।। ९७ ।।

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground. (97)

आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुख: ।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते उदङ्मुख: ।।

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness. (98)

पश्चात् स भोजनं कुर्य्याद्भूमौ वा तन्निधापयेत् ॥ ९८ ॥
उपवासेन तत्तुल्यमित्येवमुशनाब्रवीत्

He (*i.e.,* one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, *Uśana* says, is equal to fasting. (98-99)

उपलिप्य शुचौ देशे पादौ प्रक्ष्याल्य वै करौ ॥ ९९ ॥
आचान्तोऽक्रोधनो नक्तं पश्चात्तु भोजनञ्चरेत्

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properlyl cleansed. (99-100)

इह व्याहृतिभिस्त्वन्नं परिधायोदकेन तु ॥ १०० ॥
परिषेचनमन्त्रेण परिषिच्य ततः परम् ॥

Reciting the *Vyāhṛti* and encircling the food with water, he should sprinkle it afterwards with the *Pariṣecana-Mantra.*(100-101)

चित्रगुप्तबलिं दत्त्वा तदन्नं परिषिच्य च ॥ १०१ ॥
अमृतोपस्तरणसीत्यापोशनक्रियां चरेत् ॥

Then offering food to *Citra Gupta,* sprinkling it and reciting the *Mantram,* [runnings as,—] *Amṛtopa-staranamasi,* he should perform the rite of *Āpośana.* (102)
A kind of prayer repeated before and atter eating.

स्वाहाप्रणवसंयुक्तं प्राणायेत्याहुतिं ततः ॥ १०२ ॥
अपानायाहुतिं हुत्वा व्यानाय तदनन्तरम् ॥

With the recitation of *Svāhā* and *Praṇava,* he should offer oblation to the [vital air] *Prāṇa.* Then offering oblation to the *Apāna,* he should offer the same afterwards to the *Vyāna.* (102-103)

उदानाय ततः कुर्य्यात् समानायेति पञ्चमम् ॥ १०३ ॥
विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः ॥

Thereupon he should offer the same to the *Udāna,* and the fifth [oblation] to the *Samāna.* Then understanding their true import, a twice-born one should offer oblation to his own self. (103-104)

शेषमन्नं यथाकामं भुञ्जीत व्यञ्जनैर्युतम् ।
ध्यात्वा तन्मानसे देवमात्मानं वै प्रजापतिम् ॥ १०४ ॥

Having meditated, in his mind, on the Devine Self-Existent *Prajāpati,* he should, at his pleasure, take the last portion of the food with curry. (104)

अमृतोपिधानमसीत्युपरिष्टादपः पिबेत् ।
आचान्तः पुनराचामेदयं गौरिति मन्त्रतः ॥ १०५ ॥
त्रिपदां वा त्रिरावृत्य सर्व्वपापप्रणाशनीम् ।
प्राणानां ग्रन्थिरसीत्यालभेद्धृदयं ततः ॥ १०६ ॥

After eating, he should recite [the *Mantra*] *Amṛtopidhānamasi* and drink water. Having sipped water, he should, again, perform the *Ācamanam*. Then reciting the *Mantra,—Gauriti*, or thrice *Gāyatrī*, consisting of three *pādas* and destructive of all sins, he should touch his breast with the *Mantram Prānānā Granthirasi.* (105-106)

आचम्याङ्गुष्ठमानीय पादाङ्गुष्ठेन दक्षिणम् ।
निःस्रावयेद्धस्तजलमूर्द्ध्वहस्तः समाहितः ॥ १०७ ॥

Then taking up the thumb of the foot with the thumb, lifting his hand and being self-controlled, he should pass off water from his hand. (107)

हुत्वानुमन्त्रणं कुर्य्यात् स्वधायामिति मन्त्रतः ।
प्रोक्षणच्च स्वमात्मानं यो जपेद्ब्रह्मणेति च ॥ १०८ ॥

Having offered oblations, he should inspire his ownself with *Mantras*, reciting *Svadhā*. Then with the *Mantra,—Yo japet Brahmaṇa*, he should sprinkle himself with water. (108)

सर्व्वेषामेव यागानामात्मयागः परः स्मृतः ।
अथ श्राद्धमावास्याप्राप्तं कार्य्यं द्विजोत्तमैः ॥ १०९ ॥

It is laid down in the *Smṛiti* that of all the *yāgas* [sacrifices], *Ätma-yāga* is the foremost. In the afternoon of every *Amāvāsyā* (the last day of the dark fortnight) *Śrāddha* should be performed by the twice-born. (109)

पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते ।
अपराह्णे द्विजातीनां प्रशस्तेनामिषेण तु ॥ ११० ॥

This *Śrāddha* is called *Piṇḍānvāharyakam.* In the afternoon of the day, when the waning of the Moon takes place, the twice-born should perform it with sanctified fish and meat. (110) *Piṇḍa* means the *Pitṛs* or the departed Manes. It is so called because it affords gratification to them for a month.

प्रतिपत्प्रभृतिर्ह्यन्यास्तिथयः कृष्णपक्षके ।
चतुर्द्दशीं वर्ज्जयित्वा पञ्चमीं ह्युत्तरोत्तराम् ॥ १११ ॥

In the dark fortnight there are [fifteen] *Tithis* (days) such as *Pratipad* (the first day). Leaving off the fourteenth day, [one should perform it] on *Pañcamī* (fifth day), one after another. (111)

There are fifteen days in the fortnight. If these days are divided by five, three groups are formed. The three *Pañcamī*-days are accordingly the fifth, tenth, and the last or the *Amāvāsyā-*, day. Of them, the second, *i.e.*, the tenth, day is superior to the first or the fifth, day, and the last, *i.e.*, the *Amāvāsyā-*, day is superior to the second, or the tenth, day. The word *Uttarottaram* in the Text signifies this superiority.

अमावस्याष्टकास्तिस्रः पौर्णमास्यादिषु त्रिषु ।
तिस्रश्चाप्यष्टकाः पण्या मासि पञ्चदशी तथा ॥ ११२ ॥

त्रयोदशी मघा कृष्णा वर्षासु च विशेषतः ।
नैमित्तिकन्तु कर्त्तव्यं दिवसे चन्द्रसूर्य्ययोः ॥ ११३ ॥

बालकानाञ्च मरणे नारकी स्यात्ततोऽन्यथा ।
काम्यानि चैव श्राद्धानि शस्यन्ते ग्रहणादिषु ॥ ११४ ॥

अयने विषुवे चैव व्यतीपाते त्वनन्तकम् ।
संक्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि ॥ ११५ ॥

Amongst the *Tithis* beginning with the first day after the Full-Moon-Day, divided into three groups, the *Amāvāsyā* (the last day of the dark fortnight), and the three *Aṣṭakas* [are the best]. The three sacred *Aṣṭakas,* the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Māgha* and under the constellation of *Maghā,* are particularly [preferable]. During the solar and lunar eclipses, on all these days, and on the death of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell. *Kāmya-Śrāddhas* are praised in eclipses, on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage. [A *Śrāddha,*—performed] when any conjunction of planets, foreboding evil, takes palce, [yields]

unending fruits. A *Srāddha*, performed on the last day of all the months and on birth-day, [yields] eternal [fruits]. (112-115)

In some Texts there is *janana, i.e.,* on the birth of children. The *Śrāddha* is to be performed, because no child-death takes place in a family unless the Manes are offended.

नक्षत्रतिथिवारेषु कार्य्यं काम्यं विशेषतः ।
स्वर्गन्तु लभते कृत्वा कृत्तिकासु द्विजोत्तमाः ॥ ११६ ॥

Under any planet and on any *Tithi* and day, one may perform a *Kāmya-Śraddha* for a particular object. O ye leading twice-born ones, by performing the same under the influence of the Pleiades, one acquires the celestial region. (116)

द्रव्यब्राह्मणसम्पत्तौ न कालं नियमं ततः ।
कर्म्मारम्भेषु सर्व्वेषु कुर्य्यादभ्युदयं ततः ॥ ११७ ॥
पुत्रजन्मादिषु श्राद्धं पार्व्वणं पार्व्वणं स्मृतम् ।
अहंन्यहनि नित्यं स्यात् काम्यं नैमित्तिकं पुनः ॥ ११८ ॥

Proper ingredients and worthy *Brāhmaṇas* being available, [one should perform the *Śrāddha*]: there is no limitation of time in it. One should perform an *Abhyudaya-Śrāddha* at the commencement of all [festive and initiatory] rites, such as the birth of a son, etc. A *Śrāddha,* thay is performed on a *parva*-day, is called *Pārvaṇa*. What is performed every day, is called *Nitya;* [What is performed with a particular end in view, is called] *Kāmya*. [What is performed occasionally, when *Aṣṭaka* and other exceptional days appear, is called] *Naimittika.* (117-118)

सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति ।
स तेन कर्म्मणा पापी दहत्यासप्तमं कुलम् ॥ ११९ ॥

He,—who disregarding a *Brāhmana,* well-read in the *Śruti,* living at hand, gives the food to another,—that sinful wight consumes, by such a deed, his seven generations. (119)

यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम् ।
तस्मै यत्नेन दातव्यमतिक्रम्यापिसंन्निधिम् ॥ १२० ॥

If a *Vipra* [living at distance] excels [the one living near] in character, learning, etc., [the performer of the *Śrāddha*] should, himself, offer, with care, [the food] unto him, renouncing the one living near. (120)

अपूपञ्च हिरण्यञ्च गामश्वं पृथिवीं तिलान् ।
अविद्वान् प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥ १२१ ॥

An illiterate *Brāhmaṇa*, accepting funeral cakes, gold, kine, horses, lands and sesame seeds, gets consumed like a wood. (121)

या समारोहणं कुर्य्यात् भर्त्तृचित्यां पतिव्रता ।
तन्मृताहनि सम्प्राप्ते पृथक् पिण्डं नियोजयेत् ॥ १२२ ॥

The anniversary day of the death of the lady, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (*piṇḍas*) should be made. (122)

धर्म्मपिण्डोदकं श्राद्धं पार्व्वणं नग्नसंज्ञकम् ।
अस्थिसञ्चयनं कर्म्म दशाहभवनं तथा ॥ १२३ ॥

[For a deceased person,] oblations of water should be religiously offered; and *Śrāddha* and *Pārvaṇa*,—called *Nagna* (*i.e.*, in which persons, qualified to offer *piṇḍa*, should shave their heads)—should be performed. The rite of depositing bones [should be performed] within the first three days after death; and on the tenth day, the *piṇḍa* for securing final beatitude [should be offered]. (123)

औद्र्ध्वं दशहमुत्कर्षे शेषस्य यदि वा भवेत् ।
पिण्डोदकं नवश्राद्धं पुनः कार्य्यं यथाविधि ॥ १२४ ॥

यद्यस्थिसञ्चयं कर्म्म दशाहमूर्द्ध्वभाग् भवेत ।
नष्टे वापहृतेऽस्थीनि दाहयेद्यदि वा पुनः ॥ १२५ ॥

Aurdhva-funeral rites should be performed on the tenth day and on the final day of purification [if the period is somehow increased]. If the rite of depositing bones takes place on the tenth day or on a day subsequent to that, on account of there

being destroyed or lost, and if the dead body in to be created again, then one should duly perform anew the ceremony of offering water and the new or the first *Śrāddha*. (124-125)

कुर्य्यादहरहः श्राद्धं प्रमीतपितृको द्विजः ।
साग्निकोऽनग्निको वापि तीर्थेष्वेवं विशेषतः ॥ १२६ ॥

A twice-born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *Śrāddha* every day, particularly those at sacred places. (126)

उत्तानं वा विवर्त्तं वा पितृपात्रं यदा भवेत् ।
अभोज्यं तद्भवेदन्नं क्रुद्धैः पितृगणैश्च तैः ॥ १२७ ॥

If the *Pitṛ*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food. (127)

अन्नहीनं क्रियाहीनं मन्त्रहीनन्तु यद्भवेत् ।
सर्व्वमच्छिद्रमित्युक्त्वा ततो यत्नेन भोजयेत् ॥ १२८ ॥

"May what is divorced from food, rite and *Mantra* become faultless." Having recited the foregoing, one should feed them with care. (128)

एकोद्दिष्टन्तु विज्ञेयं वृद्धिश्राद्धन्तु पार्व्वणम् ।
एतत् पञ्चविधं श्राद्धं भृगुपुत्रेण सूचितम् ॥ १२९ ॥

Ekoddiṣṭa, *Ekodhiṣṭavidhika*, *Vṛddhi*, *Pārvaṇa* and *Pārvaṇavidhika*,—these fivefold *Śrāddhas* have been enunciated by *Bhṛgus* son. (129)

यात्रायां षष्ठमाख्यातं तत् प्रयत्नेन पावनम् ।
शुद्धये सप्तमं श्राद्धं ब्रह्मणा परिकीर्त्तितम् ॥ १३० ॥

The *Śrāddha*, performed with care at the time of starting on a journey, is called the sixth. And the *Pārvaṇa*, performed for purification, has been described by *Brahmā* as the seventh. (130)

दैविकञ्चाष्टमं श्राद्धं यत् कृत्वा मुच्यते भयात् ।
सन्ध्यारात्रौ न कर्त्तव्यमहोरात्रमदर्शनात् ॥ १३१ ॥

The *Śrāddha,* performed for the Deities, is the eighth, by doing which, one is freed from fear. At the two periods of junction between day and night, and in the night no *Śrāddha* should be performed, for no evidence is found [in the *Vedas* in its support]. (131)

Some Text read *Rāhudarśanāt* instead of *Ahorātromadarśanāt, i.e.,* during the eclipses, no *Śrāddha* should be performed.

देशानान्तु विशेषेण भवेत् पुण्यमनन्तकम् ॥ १३२ ॥
गयायामक्षयं श्राद्धं प्रयागे मरणादिषु ।
गाथां गायन्ति ते सर्व्वे कीर्त्तयन्ति मनीषिण: ॥ १३३ ॥

[Those performed at various] countries (pilgrimages) particularly, yield unending merits.

A *Śrāddha* performed at *Gayā,* and death at *Prayāga* (Allahabad, the confluence of the *Gaṅgā* and the *Yamunā*), yield uneding fruits. The intelligent sages all sing and describe this *Gāthā* (discourse.) (132-133)

एष्टव्या बहव: पुत्रा: शीलवन्तो गुणान्विता: ।
तेषान्तु समवेतानां यद्येकोऽपि गयां व्रजेत् ॥ १३४॥

गयां प्राप्यानुषङ्गेण यदि श्राद्धं समाचरेत् ।
तारिता: पितरस्तेन स याति परमां गतिम् ॥ १३५ ॥

Many sons, endued with good character and accomplishments, should be sought for. If one, amongst that multitude, happens to go to *Gayā,* and even if going there accidentally in a company, performs the *Śrāddha,* the departed Manes are gratified by him; and he, too, comes by most excellent condition. (134-135)

वाराहपर्व्वते चैव गयाञ्चैव विशेषत: ।
एवमादिष्वतीर्थेषु तुष्यन्ति पितरस्तदा ॥ १३६ ॥

On the Mountain *Vārāha,* especially in *Gayā* and in such like pilgrimages, [if a *Śrāddha* is performd], the departed Manes are gratified thereby. (136)

व्रीहिभिश्च यवैर्म्माषैरद्भिर्मूलफलेन वा।
श्यामाकैश्च तु वै शाकैर्णीवारैश्च प्रियङ्गुभिः ॥ १३७॥
गोधूमैश्च तिलैर्मुद्गैर्म्माषैः प्रीणयते पितॄन्।
मृष्टान् फलरसानिक्षून् मृदुकान् शस्यदाडिमान्
विदार्य्याश्च करण्डाश्च श्राद्धकाले प्रदापयेत्।
लाजान् मधुयुतान् दद्याद्दध्ना शर्करया सह ॥ १३८॥

With rice, barley, bean, water, fruits, roots, leaves of the sacred fig-tree, vegetables, rice growing wild or without cultivation, *Priyaṅgu* (a kind of creeper), wheat, sesame and kidney bean, one should gratify his departed Manes. At the time of a *Śrāddha*, he should give away sweet fruits, sugar-cane juice, sweet small cardamoms, *Vidāryas* (prickly pear) and ducks. He should give away with sugar and curd, fried paddy mixed with honey. (137-138)

दद्याच्छ्राद्धं प्रयत्नेन श्रृङ्गं गजशुकैर्वृकान्।
द्वौ मासौ मत्स्यमांसेन त्रिमासान् हारिणेन च ॥ १३९॥

One should, with care, give at a *Śrāddha*, deer, lamb and tortoise. With fish and meat, [the Manes attain to gratification for] two months; and [for] three months, with the meat of deer. (139)

औरभ्रेणाथ चतुरः शाकुनेनेह पञ्च तु।
षण्मासांश्छागमांसेन रौरवेण नवैव तु ॥ १४०॥

With mutton, [they are gratified for] four months; with the meat of birds, [for] five months; with the meat of goat, [for] six months; and with the meat of *Ruru*-deer, [for] nine months. (140)

दशमासास्तु तृप्यन्ति वराहमहिषामिषैः।
शशोर्णवृकयोर्मांसैर्म्मासानेकादशैव तु ॥ १४१॥

With the meat of buffalo and pork, [they] are gratified for ten months; and with the meat of here and tortoise, for eleven months. (141)

संवत्सरन्तु गव्येन पयसा पायसेन च ।
वाद्ध्रीणसस्यमांसेन तृप्तिर्द्वादशवार्षिकी ॥ १४२ ॥

With cow's milk and *Pāyasa* (milk and boiled-rice), [they attain to gratification for] one year. With the meat of rhinoceros, [they attain to] gratification for twelve years. (142)

कालशाकं महाशल्कां खगलोहामिषं मधु ।
अनन्तान्येव कल्पन्ते मूलान्यन्यानि सर्व्वशः ॥ १४३ ॥

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (143)

कृत्वा लब्ध्वा स्वयं वाथ मृतानाहृत्य वै द्विजः ।
दद्याच्छ्राद्धे प्रयत्नेन दत्तस्याक्षयमुच्यते ॥ १४४ ॥

Having himself bought or obtained by begging all the ingredients necessary [for performing a *Śrāddha*] for a deceased person, a twice-born man should make a presentation of them, with care, at a *Śrāddha*. The fruit of such a gift is said to be eternal. (144)

पिप्पलीक्रमुकञ्चैव तथा चैव मसूरकम् ।
कश्मलालावुवार्त्ताकान् मन्त्रणं सारसं तथा ॥ १४५ ॥

कूटञ्च भद्रमूलञ्च तण्डूलीयकमेव च ।
राजमासांस्तथा क्षीरं महिषञ्च विवर्ज्जयेत् ॥ १४६ ॥

One should avoid pepper, betel-nut, *Masūraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (145-146)

कोद्रवान् कोविदाराञ्च स्थलपाक्यामरीस्तथा ।
वर्ज्जयेत् सर्व्वयत्नेन श्राद्धकाले द्विजोत्तमः ॥ १४७ ॥

The foremost of the twice-born ones should, with every care, avoid, at the time of a *Śrāddha*, *Kodrava* (a species of grain), *Kovidāra* (fruit and leaves of the tree of the same name), *Sthalapāka* (a kind of grain) and *Āmarī*. (147)

इत्यौशनसस्मृतौ तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV

श्राद्धप्रकरणवर्णनम्

स्नात्वा यथोक्तं सन्तर्प्य पितृदेवानृषींस्तथा ।
पिण्डान्वाहार्य्यकं श्राद्धं कुर्य्यात् सौम्यमनाः शुचिः ॥ १ ॥

PERSONS WHO OUGHT TO BE INVITED AT A *ŚRĀDDHA*.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Ṛṣis*, one, being of a delightful mind and purified, should perform the *Śrāddha*, of *Piṇḍānvāhāryaka*. (1)

A *Śrāddha* in which one should take his meals after the funeral rice-ball has been offered to the Manes.

पूर्व्वमेव निरीक्षेत ब्राह्मणान् वेदपारगान् ।
तीर्थं तद्धव्यकव्यानां प्रदाने चातिथिः स्मृतः ॥ २ ॥

First of all, he should cast his looks towards the *Brāhmaṇas*, who have mastered the *Vedas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be reverenced like] a guest, according to the *Smṛti*. (2)

ये सोमपाननिरता धर्म्मज्ञाः सत्यवादिनः ।
व्रतिनो नियमस्थाश्च ऋतुकालाभिगामिनः ॥ ३ ॥

पञ्चाग्निरप्यधीयानो यजुर्व्वेदविदोऽपि च ।
बहवस्तु सुपर्णाश्च त्रिमधुर्व्वाथ वा भवेत् ॥ ४ ॥

त्रिर्णाचिकेतच्छन्दो वै ज्येष्ठसामगणोऽपि वा ।
अथर्व्वशिरसोऽध्येत रुद्राध्यायी विशेषतः ॥ ५ ॥

अग्निहोत्रपरो विद्वान् पापविच्च षडङ्गवित् ।
गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः ॥ ६ ॥

अहिंसोपरता नित्यमप्रतिग्राहिणस्तथा ।
सत्रिणो दाननिरता ब्राह्मणाः पङ्क्तिपावनाः ॥ ७ ॥

Those, who are given to the drinking of *Soma*-Juice, who know the true form of religion, who are truthful, who observe penances, who follow regulations, who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies, who know the *Yajur-Veda,* who know the *Ṛg-Veda,* who are *Trisuparṇa,* (*i.e.,* study the same portion of the *Vedas*), who are *Trimadhu* (*i.e.,* study the same portion of the *Vedas*), who are *Trirṇāciketa,* (*i.e.,* study the same portion of the *Vedas*), who have mastered the *Sāma-Veda,* who have duly studied the *Sāman* called the *Jyeṣṭha-Sāma;* those, who have studied the *Atharva-Śiras,* especially the *Rudrādhyāyī;* who are is given to the performance of *Agnihotra;* the learned; those who know all sins, who have read the Six *Aṅgas;* those, who are given to the adoration of the *Guru,* the Deities and the Fires, who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices, who are given to [the practice of] making gifts;—all such *Brāhmaṇas* are *Paṅktipāvanas* (*i.e.,* entitled to seats of honour at dinner parties.) (3—7)

Literally, those who purify *Paṅkti,* or persons who sit in the same row to dine.

असमानप्रवरगा असगोत्रास्तथैव च ।
असम्बन्धश्च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः ॥ ८ ॥

Even if they may not be of the same *Pravara* (lineage) and of the same *Gotra* (family), and [even if they be not] relations,—those *Brāhmaṇas* are to be known as *Paṅktipāvanas.* (8)

भोजयेद्योगिनं पूर्व्वं तत्त्वज्ञानरतं परम् ।
अलाभे नैष्ठिकं दान्तमुपकुर्व्वाणकन्तु ॥ ९ ॥

First of all one should feed a *Yogin,* endued with the knowledge of self; in his absence, a *Naiṣṭhika* (a perpetual religious student); in his absence, a selfcontrolled *Upakurvāṇaka* (a religious student who wishes to pass on the state of householder). (9)

तदलाभे गृहस्थन्तु मुमुक्षुं सङ्गवर्ज्जितं ।
सर्व्वालाभसाधकं वा गृहस्थं न विभोजयेत् ॥ १० ॥

In the latter's absene, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

प्रकृतेर्गुणतत्त्वज्ञं योऽश्नातीह यतिं भवेत् ।
फलं वेदविदां तस्य सहस्रादतिरिच्यते ॥ ११ ॥

In this world, one, who feeds a *Yatin,* who is coversant with the three *Guṇas* (universal tentencies) of *Prakṛti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vedas.* (11)

तस्माद्यत्नेन योगीन्द्रमीश्वरज्ञानतत्परम् ।
भोजयेद्धव्यकव्येषु अलाभादिह च द्विजान् ॥ १२ ॥

Therefore one should, with care, feed the foremost of *Yogins,* endued with the knowledge of *Īśvara,* with food and clarified butter; and in his absence, the twice-born persons. (12)

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः ।
अनुकल्पस्त्वयं ज्ञेयस्तदा सद्भिरनुच्छ्रितः ॥ १३ ॥

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

मातामहं मातुलञ्च स्वस्रेयं श्वशुरं गुरुम् ।
दौहित्रं विबुधं सर्व्वमग्निकल्पांश्च भोजयेत् ॥ १४ ॥

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brāhmanic energy. (14)

न श्राद्धे भोजयेन्मित्रं धनैः कर्य्योऽस्य संग्रहः ।
पैशाचदक्षिणाहीनैर्व्वामुत्र फलसम्पदः ॥ १५ ॥

One should not feed a friend at a *Śrāddha;* he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world. (15)

काम्यं श्राद्धेऽर्च्चयेन्मित्रं नाभिरूपमपित्वरिम् ।
द्विषतां हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १६ ॥

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead. (16)

तथानु चेद्धविर्दत्त्वा न दाता लभते फलम् ।
यावतो ग्रसते पिण्डान् हव्यकव्येष्वमन्त्रवित् ॥ १७ ॥

ततो हि ग्रसते प्रेत्य दीप्तान् शूलानधोमुखान् ।
अथ विद्यानुकूले हि युक्ताश्च स वृताथवा ॥ १८ ॥

Having offered the *Havi* to a person, who is not acquainted with the *Vedas,* the giver does not attain to the fruits thereof. A person, not knowing the *Vedas,* would, in the next world, eat as many burning maces with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya*. If persons learned in the *Vedas* and the *Yogins* [take their meals at a *Śrāddha*], the performer is honoured both in this world and the next. (17—18)

यत्रैते भुञ्जते हव्यं तद्भवेदासुरं द्विजाः ।
यश्च वेदश्च वेदी च विच्छिद्येत त्रिपूरुषम् ॥ १९ ॥

The twice-born men, as mentioned below, who partake of the *Havya* become *Āsura* (demonaic). He, in whose family the study of the *Vedas* and the [practice of] sitting on the sacrificial alter has been given, up for three generations, is to be known as a bad *Brāhmaṇa,* and he [should never be invited] at *Śrāddha*. (19)

स वै दुर्ब्राह्मणो ज्ञेयः श्राद्धादौ न कदाचन ।
शूद्रप्रेष्योद्धतो राज्ञो वृषलो ग्रामयाजकः ॥ २० ॥

वधबन्धोपजीवी च षडेते ब्रह्मबन्धवः ।
दत्त्वा तु वेदानत्यर्थं पतितान्मनुरब्रवीत् ॥ २१ ॥

वेदविक्रयिणश्चैते श्राद्धादिषु विगर्हिताः ।
श्रुतिविक्रयिणो यत्र परपूर्व्वाः समुद्रगाः ॥ २२ ॥

He, who is the servant of a *Śūdra*; he, who is the servant of the king; he, who is proud; he, who is irreligious; he, who works as the priest for a [whole] village; and he, who leads the life of a butcher;—these six are contemptuous (nominal) *Brāhmaṇas*. *Manu* has designated them as degraded ones, even if they impart [lessons in the] *Vedas*. (20—22)

असमानान् याजयन्ति पतितास्ते प्रकीर्त्तिताः ।
असंस्तुताध्यापका ये भृतकान् पाठयन्ति ये ॥ २३ ॥

अधीयीत तथा वेदान् भृतकास्ते प्रकीर्त्तिताः ।
बुद्धश्रामणकनिर्गूढाः पञ्चरात्रविदोऽजिनाः ॥ २४ ॥

कापालिकाः पाशुपताः पाषण्डाश्चैव तद्विधाः ।
यस्याश्नन्ति हवींष्येते दुरात्मानस्तु तामसाः ॥ २५ ॥
न तस्य सद्भवेच्छ्राद्धं प्रेत्यापि ह्यफलप्रदाः ।
अनाश्रमी यो द्विजः स्यादाश्रमी स्यान्निरर्थकः ॥ २६ ॥

मिथ्याश्रम्या च विप्रेन्द्रा विज्ञेयाः पङ्क्तिदूषकाः ।
दुश्चर्म्मी कुनखी कुष्ठी श्वित्री च श्यावदन्तकः ॥ २७ ॥

क्रूरो णिजकश्चैव स्तेनः क्लीवाऽथ नास्तिकः ।
मद्यपो वृषलीसक्तो वीरहा दिधियूपतिः ॥ २८ ॥

आगारदाही कुण्डाशी सोमविक्रयिणो द्विजाः ।
परिवेत्ता तथा हिंस्रः परिवित्तिर्निराकृतिः ॥ २९ ॥

पौनर्भवः कुसीदी च तथा नक्षत्रदर्शकः ।
गीतवादित्रशीलश्च व्याधितः काण एव च ॥ ३० ॥

The following are disqualified to be present at a *Śrāddha* ceremony:—Those, who sell the *Śruti*; those, who marry widows; those, who enter into a locked room without the permission of the owner; and those, who officiate as priests for inferior castes;—are described as out-castes. Those, who teach unknown persons; those, who give instructions on receiving fees; those, who study the *Vedas* by paying fees;—are described as *Bhṛtakas*. The *Srāmaṇas* (*Bauddha* ascetics); *Nirgūḍhas*, (a class of naked mendicants); those, who, know the doctrines of the *Pañcarātra*; the *Jinas*; the *Kāpālikas*; the *Pāśupatas*; —if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *Śrāddha* does not become successful and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Paṅktidūṣakas* (*i.e.*, those who are unworthy to sit at a dinner party.) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (*i.e.*, white leprosys) one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of ones senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kuṇḍa*; the *Brāhmaṇas*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

This is a sect amongst the *Vaiṣṇavas*. The promulgater of this sect was Śāṇḍilya. According to them, Viṣṇu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity.

A follower of *Jaina* doctrines.

Followers of a certain *Śaiva* Sect (the left-hand order) characterised by carrying skulls of men in the from of garlands and eating and drinking from them.

A sect of *Śaiva* worshippers; they hold that *Īśvara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णो तथैव च।
कन्याद्रोही कुण्डगोली अभिशस्तोऽथ देवलः ॥ ३१ ॥

One, who is defective in limbs; one, who has extra limbs; a religious student, who has committed an act of incontinence; one, who vilifies a maiden; the son of a woman who commits adultery during the life-time of her husband; the bastard son of a widow; one imprecated with a curse; a low *Brāhmaṇa*, who subsists upon offerings made to an idol; (31)

मित्रध्रुक् पिशुनश्चैव नित्यं नार्य्या निकृन्तनः।
मातापितृगुरुत्यागी दारत्यागी तथैव च ॥ ३२ ॥

One, who injures a friend; one, who is deceitful; one, who daily beats women; one, who renounces his parents and preceptor; as well as one, who renounces his wife; (32)

अनपत्यः कूटसाक्षी पाचको रोगजीवकः।
समुद्रयायी कृतहा रथ्यासमयभेदकः ॥ ३३ ॥

One, who has no issue; one, who gives false evidence; one, who cooks food; one, who lives by treating diseases; one who goes to sea; one, who is ungrateful; one, who breaks a high way; and one, who breaks an agreement; (33)

वेदनिन्दारतश्चैव देवनिन्दारतस्तथा।
द्विजनिन्दारतश्चैव ते वर्ज्याः श्राद्धकर्म्मसु ॥ ३४ ॥

One, who is given to the vilification of the *Vedas;* one, who is given to speaking against the Deities; one, who is given to speaking ill of the twice-born;—[all these] should be avoided in all rites appertaining to a *Śrāddha*. (34)

कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः ।
मित्रघ्न पारदार्य्यश्च मिथ्यापण्डितदूषकः ॥ ३५ ॥

An ungrateful person; a deceitful person; a wicked soul; an atheist; one, who speaks against the *Vedas;* one, who slays a friend; one, who knows another's wife; one, who falsely accuses a learned person; [should, also, be avoided.] (35)

बहुनात्र किमुक्तेन विहितान्येव कुर्व्वते ।
निन्दितान्याचरन्ते ते वर्ज्याः श्राद्धे प्रयत्नतः ॥ ३६ ॥

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should also, be carefully avoided in a *Śrāddha.* (36)

इत्यौशनस्मृतौ चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V

श्राद्धप्रकरणवर्णनम्

गोमयेनोदकैः पूर्व्वं शोधयित्वा समाहितः ।
सन्निपात्य द्विजान् सर्व्वान् साधुभिः सन्निमन्त्रयेत् ॥ १ ॥

[RULES OF *ŚRĀDDHA.*]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *Śrāddha,*] saluting all the twice-born, should invite them with welcome words. (1)

श्वो भविष्यति मे श्राद्धं पूर्व्वेद्युरभिवक्ष्यति ॥ २ ॥
असम्भवे परेद्युर्व्वा यथोक्तैर्लक्षणैर्युतम्

On the day previous, he should say,—"To-morrow shall my *Śrāddha* take place." If it is impossible, he should invite a *Brāhmaṇa,* endued with [all] the marks mentioned before. (2-3)

तस्य ते पितरः श्रुत्वा श्राद्धकाले उपस्थिते ॥ ३ ॥
अन्योन्यमनसा ध्यात्वा सम्पतन्ति मनोजवाः

When the hour for the *Śrāddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3-4)

ब्राह्मणान्ते समायान्ति पितरो ह्यन्तरिक्षगाः ॥ ४ ॥
वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम्

The departed Manes, who range in the intermediate region, follow the *Brāhmaṇas,* remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4-5)

आमन्त्रिताश्च ये विप्राः श्राद्धकाले उपस्थिते॥ ५॥
वसेरन् नियताः सर्व्वे ब्रह्मचर्य्यपरायणाः

When the hour for the *Śrāddha* arrives, the *Brāhmaṇas* who are invited, should all lead continent lives and sit there being self-restrained. (5-6)

अक्रोधनोऽत्वरो यत्र सत्यवादी समाहितः॥ ६॥
भयमैथुनमध्वानं श्राद्धभुग्वर्ज्जयेज्जपम्

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *Śrāddha,* should give up fear, sexual intercourse, wending a way and the recitation [of the *Gāyatrī.*] (6-7)

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुरुते क्षणम्॥ ७॥
आमन्त्रयित्वा यो मोहादन्यं वा मन्त्रयेद् द्विजः।
स तस्मादधिकः पापी विष्ठाकोटौ हि जायते॥ ८॥

A *Brāhmaṇa,* who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brāhmaṇās,* according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7-8)

श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति।
ब्रह्महत्यामवाप्नोति तिर्य्यग्योनिषु जायते॥ ९॥

A *Brāhmaṇa,* who being invited at a *Śrāddha,* holds sexual intercourse, is visited by the sin of *Brāhmaṇicide* and is born amongst the degraded castes. (9)

निमन्त्रितश्च यो विप्रो ह्यध्वानं याति दुर्म्मतिः।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ १०॥

The departed Manes of the wicked-minded *Vipra,* who being invited, wends a way, live for that month on dust. (10)

निमन्त्रितश्च यः श्राद्धे प्रकुर्य्यात् कलहं द्विजः।
भवन्ति तस्य तन्मासं पितरो मलभोजनाः॥ ११॥

The departed Manes of the twice-born person, who being invited, picks up a quarrel, live for that month on dirt and excreta. (11)

तस्मान्निमन्त्रिताः श्राद्धे नियतात्मा भवेद् द्विजः ।
अक्रोधनः शौचपरः कर्त्ता चैव जितेन्द्रियः ॥ १२ ॥

Therefore, being invited at a *Śrāddha*, a twice-born one should become self-controlled. The performer of the *Śrāddha*, too, should be shorn of anger, remain purified and control his senses. (12)

शोभते दक्षिणां गत्वा दिशं दर्भा समाहितः ।
समूलान्नाहरेद्वारि दक्षिणाग्रां सुनिर्म्मलां ॥ १३ ॥

Having gone to the southern quarter, [the performer of a *Śrāddha*] should, attentively, offer [unto the invited persons,] beautifying [the place], *Dūrva*-grass with roots, having their tips directed towards the south, and pure water. (13)

दक्षिणाप्रवणं स्निग्धं विभक्तशुभलक्षणम् ।
शुचिदेशं विविक्तञ्च गोमयेनोपलेपयेत् ॥ १४ ॥

He should paste, with cow-dung, a low ground in the south, cool, demarcated, possessed of auspicious marks, purified and secluded. (14)

नदीतीरेषु तीर्थेषु स्वभूमौ गिरिसानुषु ।
विविक्तेषु च तुष्यन्ति दत्तेन पितरस्तथा ॥ १५ ॥

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one's own ground, and the summits of mountains. (15)

परस्य भूमिभागे तु पितॄणां वै न निर्व्वपेत् ।
स्वामित्वात् स विहन्येत मोहाद्यत् क्रियते नरैः ॥ १६ ॥

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there], by men out of stupefaction, becomes lost on account of its ownership [being invested in another.] (16)

अटव्यः पर्व्वताः पुण्यास्तीर्थान्यायतनानि च ।
सर्व्वाण्यस्वामिकान्याहुर्नहि तेषु परिग्रहः ॥ १७ ॥

Forests, mountains, sacred shrines, sacrificial places, all these are described as having no owners. No one has any right of possession over them. (17)

तिलांश्चावकिरेत्तत्र सर्व्वतो बन्धयेद् द्विजः ।
असुरोपहतं सर्व्वं तिलैः शुध्यत्यजेन वा ॥ १८ ॥

A twice-born person should put boundary marks all over there and scatter sesame seeds. All places, sullied by the *Asuras*, are purified by sesame and the *Aja* (a kind of corn.) (18)

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमव्ययम् ।
चोष्यं पेयं समृद्धञ्च यथाशक्त्युपकल्पयेत् ॥ १९ ॥

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (19)

ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
अभिगम्य यथामार्गं प्रयच्छेद्दन्तधावनम् ॥ २० ॥

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth. (20)

तैलमभ्यञ्जनं स्नानं स्नानीयञ्च पृथग्विधम् ।
पात्रैरौदुम्बरैर्दद्याद्वैश्वदेवन्तु पूर्व्वकम् ॥ २१ ॥

First of all he should offer unto [the *Brāhmaṇas* representing the] *Viśvadevas,* in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts. (21)

तत्र स्नात्वा निवृत्तेभ्यः प्रत्युत्थानकृताञ्जलिः ।
पाद्यमाचमनीयञ्च सम्प्रयच्छेद्यथाक्रमम् ॥ २२ ॥

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (22)

ये चात्र विवसेरन् वै विप्राः पूर्व्वं निमन्त्रिताः ।
प्राङ्मुखान्यासनान्येषां सदर्भोपहितानि च ॥ २३ ॥

The seats, made of *Kuśa*, for those *Brāhmaṇas* who, being invited for the first [party, the Deities]; are beautifully seated there (*i.e.*, the place where a *Śrāddha* is performed), should be placed facing the east. (23)

दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ।
तेषूपवेशयेदेतान् ब्राह्मणान् देवकल्पकान् ॥ २४ ॥
आस्यतामिति सङ्कल्प्य त्वासीरंस्ते पृथक् पृथक्

They (*i.e.*, those seats) shall have one *Kuśa* facing the south, and should be sprinkled with sesame-water. [The performer of the *Śrāddha*] should make the *Brāhmaṇas*, like unto the Deities themselves, sit thereon, saying,—'Sit' They (the *Brāhmaṇas*), too, should sit separately. (24-25)

द्वौ दैवे प्राङ्मुखौ पित्र्ये त्रयश्चोदङ्मुखास्तथा ॥ २५ ॥
एकैकं वा भवेत्तत्र एवं मातामहेष्वपि

Two, on the side of the *Deva*, [should sit with their] faces towards the east. Three, belonging to the *Pitṛs*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather. (25-26)

सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् ।
पञ्चैतान् विस्तरोऽस्ति च तस्मान्नेहेत विस्तरम् ॥ २६ ॥

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brāhmaṇs*,—these five destroy [the true spirit of] the *Śrāddha*. Therefore many should not be invited. (26)

अथवा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
श्रुतिशीलादिसम्पन्नमलक्षणविवर्ज्जितम् ॥ २७ ॥

Or, one should feed only one *Brāhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *Śruti*, and who is shorn of [all] bad marks. (27)

प्रशस्तपात्रे चान्नन्तु सर्व्वस्मात् प्रयतात्मनः ।
देवतायतने चार्ष त्रिलोकात् स निवर्त्तते ॥ २८ ॥

All self-restrained persons, [desirous of offering] food to a qualified person, [should offer the same] in a temple, unto him returned from the three regions. (28)

प्रास्येदग्नौ तदन्नन्तु दद्या ब्रह्मचारिणे ।
भिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः ॥ २९ ॥

उपविष्टेषु यच्छ्राद्धे कामन्तमपि भोजयेत् ।
अतिथिर्यत्र नाश्नाति न तच्छ्राद्धं प्रशस्यते ॥ ३० ॥

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikṣu* (religious mendicant) or a *Brahmacārin* being present for food, one should feed them to satisfaction after [the invited *Brāhmaṇs*] have been seated [to take their meals] at a *Śrāddha*. That *Śrāddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (29-30)

तस्मात् प्रयत्नात्तीर्थेषु पूज्या अतिथयो द्विजैः ।
अतीर्य्य रमते श्राद्धे भुञ्जते ये द्विजातयः ॥ ३१ ॥

काकयोनिं व्रजन्त्येते दत्त्वा चैष न संशयः ।
हीनाङ्गः पतितः कुष्ठी वणिक् पुक्कसनासिकः ॥ ३२ ॥

कुक्कुटः शूकरश्वानो वर्ज्ज्याः श्राद्धेषु दूरतः ।
वीभत्समशुचिं म्लेच्छं न स्पृशेच्च रजस्वलाम् ॥ ३३ ॥

Therefore, even at places of pilgrimage, the *Atithis* should be adored by the twice-born ones with care. Those twice-borns, who take meals at a *Śrāddha*, if they, without spending a night, hold sexual congress or make gifts, are, forsooth, born in the species of crows. One having defective limbs, an outcaste, one suffering from leprosy, a merchant, the offsping of a *Niṣāda* by a *Śūdra* woman, one having foetied nose, a fowl, a hog, and a dog should be shunned from a distance in all *Śrāddhas*. One should not touch a person of grim visage, a *Mleccha* and a woman in menses. (31-33)

नीलकाषायवसनं पाषण्डांश्च विवर्ज्जयेत् ।
यत् तत्र क्रियते कर्म्म पैतृकं ब्राह्मणान् प्रति ॥ ३४॥

तत् सर्व्वमेव कर्त्तव्यं वैश्वदेवस्य पूजनम् ।
यथोपविष्टान् सर्व्वांस्तानलङ्कुर्याद्विभूषणैः ॥ ३५॥

One should avoid persons putting on violet coloured raiments and [useless] silk raiments, as well as heretics. Whatever rites are performed there [in a *Śrāddha*] towards the *Brāhmaṇas* belonging to the *Pitṛs,* should all be done in the worship of the *Vaiśvadevas.* One should bedeck, with ornaments, all those [*Brāhmaṇs*] seated at pleasure. (34-35)

या दिव्या इति मन्त्रेण हस्ते त्वर्घ्यं विनिक्षिपेत् ।
प्रदद्याद् गन्धमाल्यानि धूपादीनि च शक्तितः ॥ ३६॥

[Then] one should offer *Arghya* unto their hands with the *Mantra,—"Yādivyā;"* as also scents, garlands, incense, etc., according to one's might. (36)

अपसव्यं ततः कृत्वा पितॄणां दक्षिणामुखः ।
आवाहनं ततः कुर्य्यादुशन्तस्त्वेत्यृचा बुधः ॥ ३७॥

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantra,—"Uśantastvā."* (37)

आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः ।
शन्नोदेव्युदकं पात्रे तिलोऽसीति तिलांस्तथा ॥ ३८॥

Having invoked [them] and been commanded, [he] should then recite [the *Mantra,—*] *"Āyāntunas."* [Then with the *Mantra,—*] *"Śannodevī,"* [he should place] water; [and with the *Mantra,—*] *"Tiloasi,"* sesame, in the vessel. (38)

क्षिप्त्वा चार्घ्यं तथा पूर्व्वं दत्त्वा हस्तेषु वै पुनः ।
संस्रवांश्च ततः सर्व्वान् पात्रीकुर्य्यात् समाहितः ॥ ३९॥

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands. [he should], being self-restrained, place the remaining water of *Arghya* in a vessel. (39)

पितृभिः सममेतेन ह्यर्घ्यपात्रं निधाय च।
अग्नौ करिष्ये त्वादाय पृच्छेदन्नं घृतप्लुतम् ॥ ४० ॥

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitṛs* (*i.e.*, having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"*Agnau Kariṣye,*" (*i.e.*, if I can offer oblation to the Fire.) (40)

कुरुष्वेति ह्यनुज्ञातो जुहुयादुपवीतवत्।
यज्ञोपवीतिना होमः कर्त्तव्यः कुशपाणिना ॥ ४१ ॥

Being commanded with "*Kuruṣva,*" (do it), he should, with the sacred thread on,[1] offer oblations [to the Fire.] Wearing the sacrificial thread and with the *Kuśa* in hand, one should perform the *Homa*. (41)

This and similar other passages distinctly show that to put on the thread always, was not the practice prevailing then. But the *Brāhmaṇas* used to put on the sacred thread, as a distinctive mark, before the performance of any particular religious rite.

प्राचीनावीतकः पित्र्यं वैश्वदेवन्तु होमयेत्।
दक्षिणं पातयेज्जानुं देवान् देवान् परिचरंस्तदा ॥ ४२ ॥

Wearing the sacred thread over the right shoulder and under the left arm, one should perform the *Homa* for the *Pitṛs* and the *Viśvadevas*. Then when serving meals to the Deities, he should lower down his right knee. (42)

सोमाय वै पितृमते स्वधा नम इति ब्रुवन्।
अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः ॥ ४३ ॥

Then reciting,—*Somāya Pitṛmate Svadhā, Namaḥ, Agnaye Kavyavāhanāya Svadhā*, he should offer oblations. (43)

अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत्।
महादेवान्तिके वाथ गोष्ठे वा सुसमाहितः ॥ ४४ ॥

Being self-restrained and stationed near the image of a Great Deity or in cowpen, he should consign them to the hands of a *Vipra* in the absence of the Fire. (44)

ततस्तैरभ्यनुज्ञातः कृत्वा देवप्रदक्षिणम्।
गोमयेनोपलिप्योर्व्यां कुर्य्यात् स्वस्य च दैवतम् ॥ ४५ ॥

मण्डलं चतुरस्रं वा दक्षिणस्योन्नतं शुभम्।
त्रिरुल्लिखेत् तस्य मध्यं दर्भेणैकेन चैव हि ॥ ४६ ॥

Therefore having circumambulated, at the command [of the *Brāhmaṇas*], the [image of the] Deity and his own tutelary Deity, he should paint, with cowdung, before him, towards the south, on a little elevated place, an auspicious circular or square figure. He should, then, with a *Kuśa*-reed, rub thrice inside the figure. (45-46)

ततः संस्तीर्य्य तत् स्थाने दर्भान् वै दक्षिणाग्रकान्।
त्रीन् पिण्डानिर्व्वपेत्तत्र हविःशेषान् समाहितः ॥ ४७ ॥

Thereupon having spread there *Kuśa*-grass, with their tips directed towards the south, he should, being self-controlled, make three balls [for the Manes] with the residue of the oblation. (47)

दाप्य पिण्डांस्ततस्तत्र निमृज्याल्लेपभागिनाम्।
तेषु दर्भेष्वथाचम्य त्रिराचम्य शनैरसून् ॥ ४८ ॥
उदकं निनयेच्छेषं शनैः पिण्डान्तके पुनः।
अवक्षिप्यावहन्यात्तान् पिण्डान् यथा समाहितः ॥ ४९ ॥

Thereupon having offered the *Piṇḍas* there, he should rub, with his hands, those *Kuśa*-reeds for [the satisfaction of] the partakers of the paste. Then rinsing and rinsing his mouth thrice and suppressing the vital airs gradually, he should, by and by, throw the residue of the water near the *Piṇḍas*. Then being self-restrained, he should beat the *Piṇḍas* slowly. (48-49)

अथ पिण्डावशिष्टान्नं विधिना भोजयेद् द्विजम्।
षडप्यत्र नमस्कुर्य्यात् पितॄन् देवांश्च धर्म्मवित् ॥ ५० ॥

Thereupon one should duly feed a twice-born person, with the remaining portion of the food [forming the] *Piṇḍas*. Here (*i.e.*, in a *Śrāddha*) a person, conversant with religious laws, should bow unto the six seasons, the departed Manes the Deities. (50)

श्राद्धभोजनकाले तु दीपो यदि विनश्यति।
पुनरन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत्॥ ५१॥

If the burning lamp is extinguished, while taking meals at a *Śrāddha*, one should not again take food. Having taken it, one should perform the *Cāndrāyaṇa*. (51)

माषानपूपान् विविधान् दद्यात् सरसपायसम्।
सूपशाकफलानिष्टान् पयो दधि घृतं मधु॥ ५२॥

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd, clarified butter and honey. (52)

अन्नञ्चैव यथाकामं विविधं भक्ष्यपेयकम्।
यद्यदिष्टं द्विजेन्द्राणां तत्तत् सर्व्वं निवेदयेत्॥ ५३॥

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice-borns. (53)

धान्यास्तिलाश्च विविधाः शर्करा विविधास्तथा।
उष्णमन्नं द्विजातिभ्यो दातव्यं श्रेय इच्छता॥ ५४॥

अन्यत्र फलमूलेभ्यः पानकेभ्यस्तथैव च।
नाश्रूणि पातयेज्जातु न कुप्यान्नानृतं वदेत्॥ ५५॥

One, seeking ones well-being, should give unto the twice-borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears; nor should one be angry; nor should one speak an untruth. (54-55)

न पादेन स्पृशेदन्नं न चैनमवधूनयेत्।
क्रोधेनैव च यद्दत्तं यद् दत्तं त्वरया पुनः॥ ५६॥

यातुधाना विलुम्पन्ति यच्च पापोपपादितम्।
स्विन्नगात्रो न तिष्ठेत सन्निधौ तु द्विजन्मनाम्॥ ५७॥

One should not touch boiled rice with the feet; nor should one scatter it. The *Yātudhānas (Rākṣasas)* destory what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice-born person. (56-57)

न च पश्येत काकादीन् पक्षिणस्तु न वारयेत् ।
तद्रूपाः पितरस्तत्र समायान्ति बुभुत्सवः ॥ ५८ ॥

One should not look at the crows or drive away the birds; for the departed Manes, for knowing the real truth, come there in those forms. (58)

न दद्यात्तत्र हस्तेन प्रत्यक्षलवणं तथा ।
न चायसेन पात्रेण न चैवाश्रद्धया पुनः ॥ ५९ ॥

One should not give anything there with the hands [only], nor simple salt (i.e., without mixing it with any other article); nor should one give it in an iron vessel, nor disrespectfully. (59)

काञ्चनेन तु पात्रेण तथा त्वौदुम्बरेण च ।
उत्तमाधिपतां याति खड्गेन तु विशेषतः ॥ ६० ॥

[By offering food] in a golden vessel, or in an *Udumbara* one, and particularly in the horn of a rhinoceros, one comes by the most excellent sover-eignty. (60)

पात्रे तु मृण्मये यो वै श्राद्धे भोजयते पितृन् ।
स याति नरकं घोरं भोक्ता चैव पुरोधसः ॥ ६१ ॥

He, who feeds the departed Manes in an earthen vessel, goes, with the eater, to the most dreadful hell of *Purodhā*. (61)

न पङ्क्त्या विषमं दद्यान्न याचेत न वादयेत् ।
यचितादपि चात्मानं नरकं याति भीषणम् ॥ ६२ ॥

One should not offer food in unequal quantities in the same row, nor should one beg food, nor should [the eaters] quarrel with [one another] By begging food, one despatches oneself to a dreadful hell. (62)

भुञ्जीत वाग्यतः पृष्टो न ब्रूयात् प्रकृतान् गुणान् ।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः ॥ ६३ ॥

Abstaining from speech, one should take food; even when accosted, one should not describe the real virtues [of the food]. As long as the merits of the *Havi* are not described, the departed Manes partake of the food. (63)

नाग्रासनोपविष्टस्तु भुञ्जीत प्रथमं द्विजः ।
बहूनां पश्यतां सोऽज्ञः पङ्क्त्या हरति किल्विषम् ॥ ६४ ॥

[Disregarding] many others seeing him, a twice-born person, seated in the first row, should not take his meals. Such an ignorant person takes upon [himself] the sin of the [entire] row. (64)

न किञ्चिद्वर्ज्जयेच्छ्राद्धे नियुक्तस्तु द्विजोत्तमः ।
न माषं प्रतिषेधेत न चान्यस्यान्नमीक्षयेत् ॥ ६५ ॥

The foremost of the twice-born, [who is] engaged, should not leave anything in a *Śrāddha*. Even he must not prevent one from offering *Māṣa*-corns; nor shall he look at another's food. (65)

यो नाश्नाति द्विजो माषं नियुक्तः पितृकर्म्मणि ।
स प्रेत्य पशुतां याति सम्भवानेकविंशतिम् ॥ ६६ ॥

A twice-born one, who being engaged in a rite for the departed Manes, does not eat *Māṣa*-corns is born, after death, as a beast for twenty-one births. (66)

स्वाध्यायं श्रावयेदेषां धर्म्मशास्त्राणि चैव हि ।
इतिहासपुराणानि श्राद्धकल्पान् सुशोभनान् ॥ ६७ ॥

One should make them [i.e, the invited *Brāhmaṇas*] listen to the Vedic recitations, *Dharma-Sāstras, Itihāsas* (History) *Purāṇas,* and the most beautiful portion [of the *Śāstras*] dealing with [the performance of] the *Śrāddha*. (67)

तोऽन्यमुत्सृजेद्भुक्तेष्वग्रतो विकिरेद्भुवि ।
पृष्ट्वा स्वदितमत्येवं तृप्तानाचामयेत्ततः ॥ ६८ ॥

Thereupon one should offer food and scatter in on the earth before those who are unfed. Then accosting the gratified [*Brāhmaṇas*] with "*Svāditam*" (are you satisfied?), he should make them sip the water. (68)

आचान्ताननुजानीयादभि भो रम्यतामिति ।
स्वधास्त्विति च तं ब्रूयब्राह्मणास्तदनन्तरम् ॥ ६९ ॥

After they have sipped the water, he should address them *"Bho ramyatām,"* (Hon'ble Sirs, please take rest). Thereupon the *Brāhmaṇas* should say,—*"Svadhā."* (69)

ततो भुक्तवतां तेषामन्नशेषन्तु वेदयेत् ।
यथा ब्रूयात्तथा कुर्य्यादनुज्ञातस्तु तैर्द्विजैः ॥ ७० ॥

Thereupon he should communicate the residue of the food unto the [*Brāhmaṇas* already] fed. Then commanded by the twice-borns, he should do what they say. (70)

पित्र्ये स्वदितमित्येव वाच्यं गोष्ठेषु सूनृतम् ।
सम्पन्नमित्याभ्युदये दैवे रुचितमित्यपि ॥ ७१ ॥

In a *Pitṛ Śrāddha* (*i.e., Ekoddiṣṭa* and *Pārvaṇa*) *"Svadita"* should be uttered; in a *Goṣṭha* (*i.e.,* a *Śrāddha* described by *Viśvamitra*) *"Sūnṛta"*; in an *Abhyudaya Śrāddha, "Sampannam"*; and in a *Daiva "Rucitam."* (71)

विसृज्य ब्राह्मणांस्तान् वै देवपूर्व्वन्तु वाग्यतः ।
दक्षिणां दिशमाकाङ्क्षन् याचतेऽदो वरान् पितॄन् ॥ ७२ ॥

Being speechless, he should send away first of all the *Brāhmaṇas* representing the Deities. Then looking towards the south, he should beg [the following] of the departed Manes. (72)

दातारो नोऽभिवर्द्धन्ति वेदाः सन्ततिरेव च ।
श्रद्धा च नो मा व्यगमद्बहुदेयञ्च नोऽस्त्विति ॥ ७३ ॥

May [the number of] givers [in our family] multiply; may our children [be given the reading and teaching of the] *Vedas;* may reverential faith [in the *Vedas*] not disappear [in our family; may riches, to be given away, multiply [in our family]. (73)

पिण्डांस्तु भोज्यं विप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्ज्जयेत् ॥ ७४ ॥

One should offer *Piṇḍas* and edibles unto *Brāhmaṇas,* throw them into the Fire or water. The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons. (74)

मध्यमं तं ततः पिण्डं दद्यात् पत्न्यैव सुतार्थकः ।
प्रक्षाल्य हस्तावाचम्य ज्ञातिशेषेण भोजयेत् ॥ ७५ ॥

Thereupon one, seeking a son, should offer unto ones wife, the middle [*Piṇḍa*]. Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end. (75)

ज्ञातिष्वपि च तुष्टेषु स्वान् भृत्यान् भोजयेत्ततः ।
पश्चात् स्वयञ्च पत्नीभिः शेषमन्नं समाचरेत् ॥ ७६ ॥

The kinsmen being gratified, one should, thereafter feed the servants. One should, afterwards, take, with one's wife, the last portion of the food. (76)

नोद्वीक्षेत तदुच्छिष्टं यावन्नास्तं गतो रविः ।
ब्रह्मचर्य्यां चरेत्तान्तु दम्पती रजनीन्तु ताम् ॥ ७७ ॥

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that hight. (77)

दत्त्वा श्राद्धं ततो भुक्त्वा सेवते यस्तु मैथुनम् ।
महारौरवमासाद्य कीटयोनिं व्रजेत् पुनः ॥ ७८ ॥

He,—who having made present in a *Śrāddha*, or he,—who, having taken meals [thre-at], holds sexual intercourse,—is again born as a virmin, after having passed through [the hell of] *Mahāraurava*. (78)

शुचिरक्रोधनः शान्तः सत्यवादी समाहितः ।
स्वाध्यायञ्च तथा ध्यानं कर्त्ता भोक्ता विवर्ज्जयेत् ॥ ७९ ॥

One (*i.e.*, the performer of the *Śrāddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (79)

श्राद्धं दत्त्वा परं श्राद्धं भुञ्जते ये द्विजातयः ।
महापातकिना तुल्या यान्ति ते नरकान् बहून् ॥ ८० ॥

The twice-borns, who, having made presents in a *Śrāddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (80)

एष वोऽभिहितः सम्यक् श्राद्धकल्पः सनातनः ।
आमं निवर्त्तयन्नित्यमुदासीनो न तत्त्वतः ॥ ८१ ॥

I have thus attentively described, in full, the rituals relating to a *Śrāddha*. An *Udāsīna* (an indifferent ascetic) should perform the *Śrāddha* with *Āma* (raw or uncooked materials) and not with any thing else. (81)

अनग्निरध्वगो वापि तथैव व्यसनान्वितः ।
आमश्राद्धं द्विजः कुर्य्याद्वृषलस्तु सदैव हि ॥ ८२ ॥

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *Śrāddha* with raw rice. A *Śūdra* should always do the same. (82)

आमश्राद्धं द्विजः कुर्य्याद्विधिज्ञः श्रद्धयान्वितः ।
तेनाग्नीकरणं कुर्य्यात् पिण्डांस्तैरेव निर्व्वपेत् ॥ ८३ ॥

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *Śrāddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Piṇḍas* with the same. (83)

यो हि तद्विधिना कुर्य्याच्छ्राद्धं संयतमानसः ।
व्यपेतकलुषो नित्यं यात्यसौ वैष्णवं पदम् ॥ ८४ ॥

He, who, having controlled his mind, performs the *Śrāddha*, according to these regulations, attains to the station of *Viṣṇu*, being daily freed from his sins. (84)

तस्मात् सर्वं प्रयत्नेन श्राद्धं कुर्य्याद्द्विजोत्तमः ।
आराधितो भवेदीशस्तेन सम्यक् सनातनः ॥ ८५ ॥

Therefore the foremost of the twice-born ones, should perform a *Śrāddha* with all care. By it the Eternal Lord becomes perfectly adored. (85)

अपि मूलफलैर्व्वापि प्रकुर्य्यान्निर्द्धनो द्विजः ।
तिलोदकैस्तर्पयित्वा पितॄन् स्नात्वा द्विजोत्तमः ॥ ८६ ॥

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with

oblations of sesame and water, perform [the *Śrāddha*] only with roots or fruits. (86)

न जीवत्पितृको दद्याद्धोमान्तं वा विधीयते ।
तेषाञ्चापि समादद्यात्तेषाञ्चैके प्रचक्षते ॥ ८७ ॥

One should not offer [*Piṇḍas* at a *Śrāddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one]. Or such a person may offer [*Piṇḍas*] for them to whom he [his father] offers the same. This is the opinion of the learned. (87)

पिता पितामहश्चैव तथैव प्रपितामहः ।
यो.यस्य म्रियते तस्मै देयं नान्यस्य तेन तु ॥ ८८ ॥

One should offer [*Piṇḍa*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else. (88)

भोजयेद्वापि जीवन्तं यथाकामन्तु भक्तितः ।
न जीवन्तमतिक्रम्य ददाति श्रूयते श्रुतिः ॥ ८९ ॥

One should, with reverence, feed any one amongst them who is alive, to his heart's content. Disregarding one alive, one should not offer [food to another]. Such is the *Śruti* (Vedic regulation) transmitted. (89)

द्व्यामुष्यायणको दद्याद्बीजहेतुस्तथाहि सः ।
रिक्तया भार्य्यया दद्यान्नियोगोत्पादितो यदि ॥ ९० ॥

A *Dvyamuṣyāyaṇa* son should offer *Piṇḍa* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Piṇḍa* for the other father], if by his religious appointment he (i.e., the son) is procreated by another on his barren wife. (90)

This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband. Such a son should offer *Piṇḍas* for his procreating father as well the other father who is the husband of his mother. [*See Yājñavalkya*, Chapter I., *Śloka* 68—69
i.e., if there is no such contract between the parties, (the

one procreating the son, and the person on whose wife the son is begotten) as that the son shall belong to them both. The father on whose wife he has been begotten by another person with the former's permission.

अनियुक्तः सुतो यस्तु शुक्रतो जायते त्विह ।
प्रदद्याद्वीजिने पिण्डं क्षेत्रिणे तु तदन्यथा ॥ ९१ ॥

A son, [who is procreated] without any agreement [upon another's wife], should offer *Piṇḍa* for [the father] who gives see, for he is born of his semen. Otherwise, [he should offer it] to the *Kṣetrī* [father]. (91)

द्वौ पिण्डौ निर्व्वपेत्ताभ्यां क्षेत्रिणे वीजिने तथा ।
कीर्त्तयेदथवैकस्मिन् वीजिनं क्षेत्रिणे ततः ॥ ९२ ॥

He should offer two *Piṇḍas* both for the *Kṣetrī* (father) and the *Vījī* (procreator); or in the one (*Śrāddha*) he should offer it to the *Kṣetrī* after mentioning the name of the *Vījī*. (92)

मृतेऽहनि तु कर्त्तव्यमेकोद्दिष्टविधानतः ।
अशौचत्वनिरीक्षाणः काम्यं कामयते पुनः ॥ ९३ ॥

पूर्व्वाह्ने चैव कर्त्तव्यं श्राद्धमभ्युदयार्थिना ।
दैवं तत् सर्व्वमेवं स्यान्नवै कार्य्या बहिः क्रिया ॥ ९४ ॥

दर्भाश्च परितः स्थाप्यास्तदा स भोजयेद्द्विजान् ।
नान्दीमुखाश्च पितरः प्रीयन्तामिति वाचयेत् ॥ ९४ ॥

On the day of death, he should perform [the *Śrāddha*,] according to the regulation of the *Ekoddiṣṭa*. One, seeking prosperity, should perform the *Abhyudaya-Śrāddha* in the fore part of the day. All [its rituals are like those of a] *Daiva*. No external rite should be performed.

Darbha (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice-born ones. He should say,—"Be ye gratified, *Nāndimukha-Pitṛs*." (94)

In the performance of the *Śrāddha* for a particular person on the day of death, it is not necessary to lake any nolice of the purity or unpurity of the day. (93-95)

मातृश्राद्धन्तु पूर्व्वं स्यात् पितॄणां तदनन्तरम् ॥ ९५ ॥
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रयं स्मृतम् ॥
दैवपूर्व्वं प्रदद्याद् वै न कुर्य्यादप्रदक्षिणम् ॥ ९६ ॥

First of all, the *Śrāddha* of the female ancestors should take place; then that of the male ones; then that of the [deceased] maternal grandfather. These three *Śrāddhas* have been laid down in the *Smṛitis* for the *Vṛiddhi* (*i.e.*, offerings made to the Manes of prosperous occasions, such as the birth of a son, etc.) (95-96)

प्राङ्मुखो निर्व्वपेत् पिण्डानुपवीती समाहितः ।
स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु ॥ ९७ ॥

First [before performing these *Śrāddhas*], offerings should be made unto the Deities. No work should be done from the left to the right. (97)

पुष्पैर्धूपैश्च नैवेद्यैर्भूषणैरपि पूज्य च ।
पूजयित्वा मातृगणं कुर्य्याच्छ्राद्धत्रयं बुधः ॥ ९८ ॥
अकृत्वा मातृयागञ्च यः श्राद्धं परिवेषयेत् ।
तस्य क्रोधसमाविष्टा हिंसामिच्छन्ति मातरः ॥ ९९ ॥

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice-born person, one, with the sacred thread on, being self-controlled and facing the east, should offer *Piṇḍas*; and having adored the *Mātṛs*, a learned person should perform three *Śrāddhas*. (98-99)

इत्यौशनसस्मृतौ पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI

अशोचप्रकरणवर्णनम्

दशाहं प्राहुराशौचं सपिण्डेषु विश्चित: ।
मृतेऽथवाथ जातेषु ब्राह्मणानां द्विजोत्तमा ॥ १ ॥

[VARIOUS FORMS OF IMPURITY.]

IF any, amongst the *Sapiṇḍas,* is born or dead, the impurity of the *Brāhmaṇas,* say the learned, extends over ten days. (1)

नित्यानि नैव कर्माणि काम्यानि च विशेषत: ।
न कुर्यादहित किञ्चित् स्वाध्यायं मनसापि च ॥ २ ॥

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kāmya;* nor should one think of the Vedic *Mantras.* (2)

शुचिरक्रोधनस्त्वन्यान् कालेऽग्नो भोजयेद्द्विजान् ।
शुष्कान्नेन फलैर्व्वापि पितरं जुहुयात्तथा ॥ ३ ॥

At this time, one, who keep the [Sacred] Fire, being purified and shorn of anger, should feed the other (*i.e.,* pure twice-born persons. He should, with dried rice and fruits, offer oblations to the Fire for the departed Manes.) (3)

न स्पृशेयुरिमानन्ये न भूतेभ्य समाचरेत् ।
सूतके तु सपिण्डानां संस्पर्शे नैव दुष्यति ।
सूतके सूतकाञ्चैव वर्ज्जयित्वा मृतौ पुन: ॥ ४ ॥

अधीयानस्तथा यज्वा वेदविच्चापि यो भवेत् ।
चतुर्थे पञ्चमे वाह्नि संस्पर्श: कथितो बुधै: ॥ ५ ॥

Others should not touch them [who are in impurity]; nor should they offer food to the Spirits. In [an impurity] consequent on the birth of a] son, no sin is committed by touching [the

other] *Sapiṇḍas*, with the exception of the mother. Again, in [an impurity of] death, it has been said by the Sages, that one, can, on the fourth, or the fifth, day, touch him who is given to religious study, who celebrates sacrifices, or who is conversant with the *Vedas*. (4—5)

स्पृश्यास्तु सर्व्वं एवैते स्नानात्तु दशमेऽहनि ॥ ६ ॥
दशाहं निर्गुणं प्रोक्तमशौचं दासनिर्गुणे
एवं द्वित्रिगुणैर्युक्तश्चतुस्त्र्यकदिने शुचिः ॥ ७ ॥

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity], in the case of servants and unworthy *Sapiṇḍas*, has been described [to extend over] ten days.

A person possessing one qualification [is purified] in four days; one possessing two, in three days; and one possessing three, in one day. (6-7)

Nirguṇa persons are those who do not maintain the Sacred Fires. as described in the *Śruti* and the *Smṛti*.

Two qualifications are the maintenance of either the *Śrauta-*, or the *Smārta-*, Fire and Vedic studies.

Three qualifications are the maintenance of both the Fires and complete Vedic study.

दशाहात्तु परं सम्यगधीयीत जुहोति च ।
चतुर्थे तस्य संस्पर्शे मनुराह प्रजापतिः ॥ ८ ॥

After the tenth day, one should fully read out the *Veda* and offer oblations to the Fire. He (*i.e.*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch *Manu* has said. (8)

क्रियाहीनस्य मूर्खस्य महारोगिण एव च ।
ये एषां मरणस्याहुर्म्मरणान्तमशौचकम् ॥ ९ ॥

The period of impurity of those who do not perform religious rites, who are not read in the *Vedas*, and who suffer from leprosy, etc., terminates with their death. (9)

त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम् ।
प्राक्संस्कारात्त्रिरात्रं स्याद्दशरात्रमतः परम् ॥ १० ॥

The [period of] impurity, on the death of [*Nirguṇa*] *Brāhmaṇas,* ranges from three to ten nights. [Impurity on the death of a *Sapiṇḍa,*] before he is invested with the sacred thread, extends over three nights; and for ten nights, thereafter. (10)

त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम् ।
प्राक्संस्कारात्त्रिरात्रं स्याद्दशरात्रमतः परम् ॥ ११ ॥

[If a child] is dead within two years after its birth, the same [period of impurity, *i.e.,* ten nights] is for the parents. Such is desired [by the Law-givers]. [If the *Sapiṇḍa*] is highly unmeritorious, [one attains to] purity within three nights. (11)

अदन्तजातमरणे मातापित्रोस्तदिष्यते ।
जातदन्ते त्रिरात्रं स्याद्दन्तः स्याद् यत्र निर्णयः ॥ १२ ॥

The same [is the period of impurity, *i.e.,* three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Ṛṣis*] Three nights [form the period of impurity on the demise] of a child that has teethed. [A child is called] *Jātadanta* when the teeth grow. (12)

आ दन्तजन्मनः सद्य आ चौलादेकरात्रकम् ।
त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३ ॥

Immediate is [the purification, on the death of a child] who has not teethed; [and impurity extends over] one night, before the ceremony of tonsure (*Cūdākaraṇam*) [is performed within two years]; and three nights, before the investiture with the sacred thread (*Upanayanam*); and ten nights, afterwards. (13)

जातमात्रस्य वा तस्य यदि स्यान्मरणं पितुः ।
मातुश्च सूतकं तत् स्यात् स्यात्पितास्पृश्य एव हि ॥ १४ ॥

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth [only]; the father, too, becomes unfit to be touched. (14)

i.e., the impurity consequent on death does not affect them. Mother, of course, is also not to be touched.

सद्यः शौचं सपिण्डानां कर्त्तव्यं सोदरस्य तु।
उर्द्ध्वं दशाहादेकाहं सोदरो यदि निर्गुणः ॥ १५ ॥

Immediate is the purification for the *Sapiṇḍas,* [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguṇa* (unmeritorious). (15)

अथोर्द्ध्वं दन्तजन्म स्यात् सपिण्डानामशौचकम्।
एकरात्रं निर्गुणानाञ्चौलादूर्द्ध्वं त्रिरात्रकम् ॥ १६ ॥

If death takes place after the teething, one night is the period of impurity for the *Nirguṇa Sapiṇḍas;* and three nights, if it takes place after the ceremony of tonsure. (16)

आदन्तजातमरणं सम्भवेद्यदि सत्तमाः।
एकरात्रं सपिण्डानां यदि चात्यन्तनिर्गुणः ॥ १७ ॥

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapiṇḍas,* if they are highly disqualified. (17)

व्रतादेशां सपिण्डानां गर्भस्रावाच्च पाततः।
गर्भच्युतावहोरात्रं सपिण्डेऽत्यन्तनिर्गुणः ॥ १८ ॥

Immediate is the purification of the *Sapiṇḍas* on the dropping [of an embryo] by abortion. But if the *Sapiṇḍas* are greatly disqualified, a day and night [from the period of impurity] on account of abortion. (18)

यथेष्टाचरणाज् ज्ञातौ त्रिरात्रादिति निर्णयः।
सूतके यदि सूतिश्च मरणे वा गतिर्भवेत् ॥ १९ ॥

शेषेणैव भेच्छुद्धिरहःशेषे द्विरात्रकम्।
मरणात्पत्तियागे तु मरणेन समाप्यते ॥ २० ॥

Three nights have been laid down [as the period of impurity] for kinsmen, if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death, purification is attained with the termination of [the first impurity]. If any such incident takes place] on the last day [of impurity, the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place, it terminates with that of death. (19—20)

अघवृद्धिमदाशौचमुद्‌र्ध्वं चेत् तेन शुध्यति ।
देशान्तरगतः श्रुत्वा सूतकं शावमेव वा ॥ २१ ॥

तावदप्रयतोऽस्यैव यावच्छेषः समाप्यते ।
अतीते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम् ॥ २२ ॥

If any impurity, multiplying sin, takes place after [any other minor impurity],—one is purified by it (*i.e.*, by its termination). Hearing of an impurity consequent on birth or death, a person, gone to another country, should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over, three nights have been spoken of [as the period of impurity] for the *Sapiṇḍas*. (21—22)

This is an impurity consequent on the death of father, mother, grandfather, etc., which is called *Guru*, or most important *Aśouca*, impurity. There is another reading *"Ardhavṛttimadāṣaucamurdhamanyenaśudhyati,"* meaning,— "if any impurity, of a more important character, takes place after half the period of another impurity is over, it lasts for the entire period to be observed for the latter, and at its termination one is purified." Thus the meaning of the context is:—Supposing a person is in impurity for the death of a *Sapiṇḍa* kinsman. After four days his father or mother dies. In this case, his impurity does not end with the last day of the first one, but extends over the entire period beginning with the commencement of the latter.

तथैव मरणे स्नानमूहं संवत्सराद्व्रती ।
वेदांश्च यस्त्वधीयानो न भवेद्वृत्तिकर्शितः ॥ २३ ॥

सद्यःशौचं भवेत्तस्य सर्व्वावस्थासु सर्व्वदा ।
स्त्रीणामसंस्कृतानान्तु प्रदानात् परतः पितुः ॥ २४ ॥

सपिण्डानां त्रिरात्रं स्यात् संस्कारो भर्त्तुरेव च ।
अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम् ॥ २५ ॥

Hearing of a death after a year, a bath [brings on purification]. Under all circumstances and in all times, immediate is the purification for a person who is observing a vow; for one who studies the *Vedas*, and for one who is engaged in a work

for carrying on his livelihood. [On the death of] maidens who have been engaged by words but not married, the father and the *Sapiṇḍa*-relations [have to observe impurity for] three nights. If marriage has been solemnized, [their] husbands [are to observe impurity]. One day has been prescribed in the *Smṛtis* [as the period of] impurity on the death of a maiden who has not been even orally engaged. (23—25)

द्विवर्षजन्ममरणे सद्य शौचमुदाहृतम्।
आदन्तात् सोदरः सद्य आ चौलादेकरात्रकम्॥ २६॥

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth. [Impurity extends over] a night, [if she dies before] the ceremony of tonsure. (26)

आप्रदानात् त्रिरात्रं स्याद्दशमन्तु ततः परम्।
मातामहानां मरणे त्रिरात्रं स्यादशौचकम्॥ २७॥

Three nights [form the period of impurity if a maiden dies] before being given away in marriage; and ten [nights] after that [form the period of impurity in her husband's family]. Three nights [form the period of] impurity on the death of a maternal grandfather. (27)

एकोदराणां विज्ञेयं सूतके चैतदेव हि।
पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च॥ २८॥

Similarly is to be known the period of impurity on the death of a uterine sister. *Pakṣiṇī* (a night with the two days enclosing it,) [forms the period of impurity] on the death of relations formed by marriage as also of *Bāndhavas* (*i.e.*, maternal uncles). (28)

एकरात्रं समुद्दिष्टं गुरौ सब्रह्मचारिणि।
प्रेते राजनि सद्यस्तु यस्य स्याद्विषये स्थितः॥ २९॥

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student. Immediate [is the purification] on the death of the king in whose territory [a person] lives. (29)

गृहे मृतासु दत्तासु कन्यकासु त्र्यहं पितुः ।
परपूर्व्वासु भार्य्यासु पुत्रेषु कुलजेषु च ॥ ३० ॥

त्रिरात्रं स्यात्तथाचार्य्ये भार्य्यासु प्रत्यगासु च ।
आचार्य्यपुत्रपत्न्योश्च अहोरात्रमुदाहृतम् ॥ ३१ ॥

On the death of a married daughter [living] in the house, the father [has to observe impurity for] three days; three nights [form the period on the death and birth of sons to] *Punarbhū*-wives (*i.e.*, widows married by him), of sons born in the family (*i.e.*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife. (30—31)

एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च ।
एकरात्रं सपिण्डेषु स्वगृहे संस्थितेषु च ॥ ३२ ॥

One night [is the period of impurity on the death] of an *Upādhyāya*, of *Śrotriyas* and of *Sapiṇḍa*-relations living in [a person's] house. (32)

त्रिरात्रं श्वश्रूमरणे श्वशुरे च तथैव च ।
सद्यः शौचं समुद्दिष्टं सगोत्रे संस्थिते सति ॥ ३३ ॥

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (*i.e.*, one of the same family after fourteen generations). (33)

शुध्येद्द्विजो दशाहेन द्वादशाहेन भूपतिः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ३४ ॥

A *Brāhmaṇa* attains to purity within ten days; a *Kṣatriya*, within twelve days; a *Vaiśya*, within fifteen days, and a *Śūdra* within a month. (34)

क्षत्रविट्शूद्रदायादा येस्युर्विप्रस्य सेवकाः ।
तेषामशेषं विप्रस्य दशाहाच्छुद्धिरिष्यते ॥ ३५ ॥

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kṣatriyas, Vaiśyas,* and the *Śūdras* who serve good *Brāhmaṇas* with undivided attention, one attains to purification within ten days like unto a *Brāhmaṇa* [himself]. (35)

राजन्यवैश्यावप्येवं हीनवर्णासु योनिषु ।
षडरात्रं वा त्रिरात्रं वाप्येकरात्रक्रमेण हि ॥ ३६ ॥

वैश्यक्षत्रियविप्राणां शूद्रेष्वाशौचमेव तु ।
अर्द्धमासेऽथ षड्रात्रं त्रिरात्रं द्विजपुङ्गवाः ॥ ३७ ॥

शूद्रक्षत्रियविप्राणां वैश्येष्वाशौचमिष्यते ।
षड्रात्रं द्वादशाहश्च विप्राणां वैश्यशूद्रयोः ॥ ३८ ॥
अशौचं क्षत्रिये प्रोक्तं क्रमेण द्विजपुङ्गवाः

[If a person born] in degraded castes, [serves the *Kṣatriyas* and *Vaiśyas*] [he attains to purification] like the *Kṣatriyas* and *Vaiśyas*. [On the death of a *Sapiṇḍa-*] *Śūdra,* the impurity for the *Vaiśyas, Kṣatriyas* and the *Brāhmaṇas* extends, in order, over six, three, and one night. O ye leading *Brāhmaṇas,* [similarly on the death of a *Sapiṇḍa-Vaiśya*] the impurity for the *Śūdrās, Kṣatriyas* and the *Brāhmaṇas* extends over a fortnight, six nights and three nights respectively. O ye foremost of the twice-born race, the impurity [on the death] of a *Kṣatriya,* for the *Brāhmaṇas,* the *Vaiśyas* and the *Śūdras* [extends], it is said, over six nights and twelve days gradually. (36—38)

If a person serves a *Kṣatriya,* he attains purification in that work within twelve days; and if a *Vaiśya,* within fifteen days.
These *Śloka* conclusively prove that there was inter-caste-marriage prevalent at that time, otherwise laws, relating to purification, would not have been promulgated by the Law-givers.

शूद्रविट्क्षत्रियाणान्तु ब्राह्मणे संस्थिते यदि ॥ ३९ ॥
एकरात्रेण शुद्धिः स्यादित्याह कमलोद्भवः ।

अमपिण्डं द्विजप्रेतं विप्रो निःसृत्य बन्धुवत् ॥ ४० ॥
अशित्वा च महोषित्वा दशरात्रेण शुध्यति ।

On the death of a *Brāhmaṇa*, the *Śūdras Vaiśyas*, and the *Kṣatriyas* [should have to observe the usual period of impurity]. By performing the funeral rites of a *Brāhmaṇa* who is a *Sapiṇḍa* (*i.e.*, for whom one is entitled to offer a *Piṇḍa*), a *Vipra* attains to purification within one night. The Lotus-sprung (*Brahmā*) has said so. By taking meals or living with [that *Brāhmaṇa*], one attains to purification within ten nights. (39-41)

यदि निर्दहति क्षिप्रं प्रलोभाक्रान्तमानसः ॥ ४१ ॥
दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः ।

If having his mind possessed by avarice, one speedily burns [the dead body of a *Brāhmaṇa*], a twice-born person (*i e.*, *Brāhmaṇa*) becomes purified within ten; and *Kṣatriya*, within twelve days. (41-42)

अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति ॥ ४२ ॥
षड्रात्रेणाथवा सप्तत्रिरात्रेणाथवा पुनः ।

A *Vaiśya* attains to purification within a fortnight and a *Śūdra*, within a month; or again, in six, seven and three nights. (42-43)

अनाथञ्चैव निर्ब्बन्धुं ब्राह्मणं धनवर्ज्जितम् ॥ ४३ ॥
स्नात्वा सम्प्राश्य तु घृतं शुध्यन्ति ब्राह्मणादयः ।

Having cremated a helpless, friendless, poor *Brāhmaṇa*, the *Brāhmaṇas* and others attain to purification by drinking clarified butter after bathing. (43-44)

अपरश्चेत् परं वर्णमपरञ्चापरो यदि ॥ ४४ ॥
अशौचे संस्पृशेत् स्नेहात् तदाशुच्येन शुध्यति ।

एकाहात् क्षत्रिये शुद्धिर्व्वैश्ये तु स्यादद्व्यहे सति ॥

If out of love, a person of a lower caste touches, during the period of impurity, a higher caste, and a higher caste a lower one, he attains to purification with [the termination of] his

impurity. [By following the dead body of a] *Kṣatriya,* [a *Brāhmaṇa*] attains purification in one day; and [following that of] a *Vaiśya,* in two days. (44-45)

शुद्रेषु च त्र्यहं प्रोक्तं प्राणायामशतं पुनः ॥ ४५ ॥
अनस्थिसञ्चिते शूद्रे रौति चेद् ब्राह्मणः स्वकैः ।

त्रिरात्रं स्यात्तथाशौचमेकाहं क्षत्रवैश्ययोः ॥ ४६ ॥
अन्यथा चैव सज्योतिर्ब्राह्मणे स्नानमेव च ।

[In following that of] a *Śūdra,* three days have been spoken of [as the period of impurity]. [He should] again [practise] *Prāṇāyāma* for a hundred times. If, before the bones of a *Śūdra* are deposited, a *Brāhmaṇa* weeps with his (*i.e.,* the *Śūdras*) own people, [his] impurity lasts for nights. One night is for a *Kṣatriya* and *Vaiśya,* [if they do the same]. Otherwise (*i.e.,* after the depositing of the bones) a *Brāhmaṇa* [attains purification by bathing after a day or a night]. (45-47)

अनास्थिसञ्चिते विप्रे ब्राह्मणो रौति चेत्तदा ॥ ४७ ॥
स्नानेनैव भवेच्छुद्धि सचैलेन न संशयः ।

If, before the bones of a *Vipra* are deposited, a *Brāhmaṇa* weeps for him, he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on. (47-48)

यस्तैः सहान्नं कुर्य्याच्च यानादीनि तु चैव हि ॥ ४८ ॥
ब्राह्मणे वापरे वापि दशाहेन विशुध्यति ।

He, amongst the *Brāhmaṇs* or other inferior castes who takes food with them (*i.e.* those who are impure) or drives in the same conveyance, attains purification within ten days (*i.e.,* the fixed period of impurity). (48-49)

यस्तेषामन्नमश्नाति स तु देवोऽपि कामतः ॥ ४९ ॥
तदाशौचनिवृत्तेषु स्नानं कृत्वा विशुध्यति ।

He who wilfully takes their (*i.e.,* impure persons) food, even if he be a Deity, attains purification after observing impurity [for the fixed period] and bathing after its termination. (49-50)

यावत्तदन्नमश्नाति दुर्भिक्षाभिहतो नरः ।
तावन्त्यहान्यशुद्धिः स्यात् प्रायश्चित्तं ततश्चरेत् ॥ ५० ॥

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it]; thereafter, he should perform penances (50)

दाहाद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम् ।
सपिण्डानान्तु मरणे मरणादितरेषु च ॥ ५१ ॥

The twice-born, who maintain [their] Sacred Fires, should on the death of their *Sapiṇḍas,* observe impurity from the time of cremation; and others, from the hour of death. (51)

सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते ।
समानोदकभावस्तु जन्मनाम्नोरवेदने ॥ ५२ ॥

Sapiṇḍatā (kinship connected by the offering of the funeral rice-balls to the Manes) ceases in the seventh generation; *Samānodakabhāva* (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person]. (52)

From a person with whom the calculation begins, six generations upwards and six generations downwards constitute the *Sapiṇḍas.*

This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth, according to some,) degree.

पिता पितामहश्चैव तथैव प्रपितामहः ।
लेपभाजस्तु यश्चात्मासा पिण्ड्यं साप्तपौरुषम् ॥ ५३ ॥

Father, grandfather and great-grandfather [who are entitled to *Śrāddha*], the *Lepabhājaḥ,* and ones own self,—these seven generations form the *Sapiṇḍas.* (53)

Lepas means the wiping of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great-grandfather); these wipings being offered to the three ancestors after the great-grandfather *i.e.,* to paternal ancestors in the 4th, 5th and the 6th, degree.

ऊर्द्ध्वानाञ्चैव सापिण्ड्यमाह देवः प्रजापतिः ।
ये चैकजाता बहवो भिन्नयोनय एव च ॥ ५४ ॥

The Divine *Prajāpati* has said that *Sapiṇḍa*-relationship extends over [three generations] upwards [from the great-grandfather]. *Sapiṇḍa* relationship extends over three degrees in case of persons of various *Varṇas* begotten by one [father] upon many wives of various castes. (54)

भिन्नवर्णास्तु सापिण्ड्यं भवेत्तेषां त्रिपूरुषम् ।
कारवः शिल्पिनो वैद्यदासीदासास्तथैव च ॥ ५५ ॥

राजानो राजभृत्याश्च सद्यः शौचाः प्रकीर्त्तिताः ।
दातारो नियमी चैव ब्रह्मविद् ब्रह्मचारिणौ ॥ ५६ ॥

सत्रिणो व्रतिनस्तावत् सद्यः शौचमुदाहृतम् ।
राजा चैवाभिषिक्तश्च प्राणसत्रिण एव च ॥ ५७ ॥

Architects, artizans, physicians, maid, and man, servants, kings, and royal officers have been described as to have immediate purification. Persons, who make daily charities; one, who makes a *Niyama* (*i.e.*, a particular promise); one, who knows the *Brāhmaṇa*; religious students; those, who are initiated; those, who are engaged in religious rites; a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purifiacation according to ordinances. (55—57)

यज्ञे विवाहकाले च देवयागे तथैव च ।
सद्यःशौचं समाख्यातं दुर्भिक्षे वाप्युपद्रवे ॥ ५८ ॥

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned. (58)

विषाद्युपहतानाञ्च विद्युया पार्थिवैर्द्विजैः ।
सद्यः शौचं समाख्यातं सर्पादिमरणेऽपि च ॥ ५९ ॥

Immediate is the purification for those who have been killed by poison, by lightning, by the king, by the *Brāhmaṇas*, or by snake-bite. (59)

अग्निमेरुप्रपतने विषौघान्नपराशने ।
गोब्राह्मणान्ते सन्न्यस्ते सद्यः शौचं विधीयते ॥ ६० ॥

Immediate purification is laid down in a death by entering into fire, by jumping down from a high place, by taking poison, or by fasting; in that for *Brāhmaṇas* and kine; and in that while leading the life of a *Sannyāsin*. (60)

नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् ।
नाशौचं विद्यते सद्भिः पतिते च तथामृते ॥ ६१ ॥

There is no impurity [at the death of] perpetual religious students, forest-recluses, *Yatins*, and religious students, as well as at that of an outcaste. [This has been said] by the learned. (61)

इत्यौशनसस्मृतौ षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII

गृहस्थानांप्रेतकर्मविधि

पातकानां न दाहः स्यान्नान्त्येष्टिर्नास्थिसञ्चयः ।
न चाश्रुपातपिण्डे च कार्य्यं श्राद्धादिकं क्वचित् ॥ १ ॥

[PERSONS QUALIFIED TO PERFORM THE ŚRĀDDHA.]

NO cremation, no funeral rites, no depositing of bones, no shedding of tears, [no offering of] *Piṇḍa* and no *Śrāddha* whatsoever should be done for the degraded ones. (1)

व्यापादयेत्तथात्मानं स्वयं योऽग्निविषादिभिः ।
दहितं तस्य नाशौचं न च स्यादुदकादिकम् ॥ २ ॥

There is no impurity for him who lays a violent hand on himself with fire, poison, etc. No cremation and no offering of water should be made for him. (2)

अथ कश्चित् प्रमादेन म्रियतेऽग्निविषादिभिः ।
तस्याशौचं विधातव्यं कार्य्यञ्चैवोदकादिकम् ॥ ३ ॥

If, however, by a mistake one dies through fire, poison, etc., impurity should be observed for him and [the rite of offering] water should be performed. (3)

जाते कुमारे तदहः आमं कुर्य्यात् प्रतिग्रहम् ।
सुवर्णधान्यगोवासस्तिलान्नं गुडसर्पिषः ॥ ४ ॥

If a son is born [to a person], gold, paddy, kine, clothes, sesame, rice, oil, molasses, and clarified butter-all these raw materials may be accepted from him on that very day. (4)

फलानीक्षुञ्च शाकञ्च लवणं काष्ठमेव च ।
तोयं दधि घृतं तैलमौषधं क्षीरमेव च ॥ ५ ॥
आशौचिनो गृहाद् ग्राह्यं शुष्कान्नञ्चैव नित्यशः ।
आहिताग्निर्यथान्यायं दग्धव्य त्रिभिरग्निभिः ॥ ६ ॥

From the house of a person who is in an impure state, fruits, sugar-cane, vegetabels, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

अनाहिताग्निर्गृह्येणलौकिकेनेतरैर्द्विजैः ।
देहाभावात् पलाशेन कृत्वा प्रतिकृतिं पुनः ॥ ७ ॥

दाहः कार्य्यो यथान्यायं सपिण्डैः श्रद्धयान्वितैः ।
सकृत् प्रसिञ्चेदुदकं नामगोत्रेण वाग्यतः ॥ ८ ॥

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior person, with the ordinary fire;—by the twice-born. If the dead body is not found, an image should be made with *Palāsa* [leaves];—and be only burnt by the *Sapiṇḍa*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

दशाहं बान्धवैः सार्द्धं सर्व्वे चैवार्द्रवाससः ।
पिण्डं प्रतिदिनं दद्युः सायं प्रातर्यथाविधि ॥ ९ ॥

प्रेताय च गृहद्वारि चतुरो भोजयेद्द्विजान् ।
द्वितीयेऽहनि कर्त्तव्यं क्षुरकर्म्म सबान्धवैः ॥ १० ॥

They all, putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Piṇḍas* at the gate of the house for the deceased person. They should feed four *Brāhmaṇas*. On the second day, shaving shall be done along with all kinsmen. (9—10)
The usual practice is that the son should offer the *Piṇḍas*. In the Text *Sarva* or all, is mentioned; because, in the absence of a son, all the *Sapiṇḍas* are qualified to offer *Piṇḍas*. Shaving takes place generally on the last but one day of impurity.

सर्व्वैरस्थीं सञ्चयनं ज्ञातिरेव भवेत्तथा।
त्रिपूर्व्वं भोजयेद्विप्रानयुग्मान् श्रद्धया शुचीन्॥ ११ ॥

Then the bones [of the deceased person] should be deposited by the *Jñātī* (chief-mourner) with all kinsmen. [The performer of the *Śrāddha* on that day], should, with reverence, feed an uneven number of pure *Brāhmaṇas* not lesser than three. (11)

Here the word *Jñāti* means the next kin who performs the funerral rite; and he is, therefore, qualified to perform the *Śrāddha* in the absence of a son.

पञ्चमे नवमे चैव तथैवैकादशेऽहनि।
अयुग्मान् भोजयेद्विप्रान् नवश्राद्धन्तु तद्विदुः ॥ १२ ॥

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brāhmaṇas*. This rite is known as the first *Śrāddha*. (12)

एकादशेऽह्नि कुर्व्वीत प्रेतमुद्दिश्य भावतः।
द्वादशे वाथ कर्त्तव्यमग्निदैस्त्वथवाहनि॥ १३ ॥

एकं पवित्रमेकं वा पिण्डमात्रं तथैव च।
एवं मृतेऽह्नि कर्त्तव्यं प्रतिमासन्तु वत्सरम्॥ १४ ॥

On the eleventh day (for the *Brāhmaṇas*) and on [the day after] the twelfth (for the *Kṣatriyas*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Piṇḍa* and a *Pavitra* (a *Kuśa*-reed) in honour of the deceased. And the should [perform the *Śrāddha*] every month on the day of death for one year. (13—14)

सपिण्डीकरणं प्रोक्तं पूर्णे संवत्सरे पुनः।
कुर्य्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ॥ १५ ॥

It is said that after full one year, the *Sapiṇḍīkaraṇa* (annual *Śrāddha* for offering *Piṇḍas*) should be performed. O leading twice-born ones, [in that *Śrāddha* the performer] should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards. (15)

प्रेतार्थं पितृपात्रेषु पात्रमासेचयेत् ततः ।
ये समाना इति द्वाभ्यां पिण्डानप्येवमेव हि ॥ १६ ॥

Thereupon with the *Mantras,—"Ye Samānā,* etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitṛs* (grandfather, etc.) *Piṇḍas* should in the same manner. (16)

सपिण्डीकरणश्राद्धं दैवपूर्व्वं विधीयते ।
पितृनावाहयेत् तत्र पुनः प्रतञ्च निर्दिर्दशेत् ॥ १७ ॥

It is laid down the *Sapinḍīkarana, Śrāddha* should be preceeded by the *Daiva,* (i.e., offerings made to the Deities). There one should invite the departed Manes and point out again (*i.e.,* invoke) the deceased. (17)

A deceased person is called *Preta* till the celebration of the *Sapiṇḍīkaraṇa-Śrāddha,* after which he is designated *Pitṛ*.

ये सपिण्डीकृताः प्रेता न तेषां स्यात् पृथक्क्रिया ।
यस्तु कुर्य्यात्पृथक्पिण्डं पितृहा त्वभिजायते ॥ १८ ॥

No separate rite should for whom be performed for those deceased ancestors for whom *Sapiṇḍīkaraṇa* has [once] been done. He, who makes separate *Piṇḍas,* becomes a destroyer of the departed Manes. (18)

मृते पितरि वै पुत्रः पिण्डशब्दं समाविशेत् ।
दद्याच्चान्नं सोदकुम्भं प्रेत्यहं प्रतधर्म्मतः ॥ १९ ॥

After the death of his father, a son should be well instructed in the word *Pinda.* He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

पार्व्वणेन विधानेन सांवत्सरिकमिष्यते ।
प्रतिसंवत्सरं कार्य्यं विधिरेष सनातनः ॥ २० ॥

The annual *Śrāddha,* which should be performed every year, must be done according to the regulation of a *Pārvaṇa-(Śrāddha).* Such is the eternal law. (20)

This is the ritual when the father dies after becoming a *Sannyāsin* or when the parents die on an *Amāvāsyā*-day.

मातापित्रोः सुतैः कार्य्यं पिण्डदानादि किञ्चन ।
पत्नी कुर्य्यात् सुताभावे पत्न्यभावे तु सोदरः ॥ २१ ॥

[Every rite] for the parents, such as the offering of the *Piṇḍas,* should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

एष वः कथितः सम्यग्गृहस्थानां यथाविधि ।
स्त्रीणाञ्च भर्त्तृशुश्रूषा धर्म्मो नान्य इहेष्यते ॥ २२ ॥

I have thus described duly the duties of the house-holder. [The duty] of women is to serve their husbands. There is nc other duty laid down for them. (22)

यः स्वधर्म्मपरो नित्यमीश्वरार्पितमानसः ।
प्राप्नोति परमं स्थानं यदुक्तं वेदसम्मितम् ॥ २३ ॥

He, who daily satisfies his own duties and has his mind dedicated to *Īśvara,* attains to that great station which has been highly spoken of in the *Vedas.* (23)

इत्यौशनसस्मृतौ सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII

प्रायश्चित्तप्रकरणवर्णनम्

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च ।
महापातकिनस्त्वेते यः स तैः सह संवसेत् ॥ १ ॥

[PENANCES FOR VARIOUS SINS.]

Penance for Brāhmiṇicide.

THE destroyer of a *Brāhmaṇa,* one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

संवत्सरेण पतति संसर्गः कुरुते तु यः ।
यो हि शय्यासने नित्यं वसन् वै पतितो भवेत् ॥ २ ॥

He, who lives for a year in their company, becomes degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

याजनं योनिसम्बन्धं तथैवाध्ययनं द्विजः ।
कृत्वा सद्यः पतेज्ज्ञानात् सहभोजनमेव च ॥ ३ ॥

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forth with degraded. (3)

अविज्ञायापि यो मोहात् कुर्य्यादध्ययनं द्विजः ।
संवत्सरेण पतति सहाध्ययनमेव च ॥ ४ ॥

A twice-born one, who unwilling and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्।
भक्षञ्चात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम्॥ ५॥

One, who is guilty of *Brāhminicide*, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Brāhmaṇa*] placed on its top, live in a forest for twelve years. (5)

ब्राह्मणावसथान् सर्व्वान्देवागाराणि वर्ज्जयेत्।
विनिन्दा च स्वमात्मानं ब्राह्मणञ्च स्वयं स्मरेत्॥ ६॥

He should avoid all the houses belonging to the *Brāhmaṇas* and temples. He should always accuse his ownself and think of the [dead] *Brāhmaṇa*. (6)

असङ्कराणि योग्यानि सप्तागाराणि संविशेत्।
विधूमे शनकैर्नित्यं व्याहारे भुक्तवर्ज्जिते॥ ७॥

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms]. (7)

कुर्य्यादनशनं वाद्यं भृगोः पतनमेव च।
ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत् स्वयम्॥ ८॥

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

ब्राह्मणार्थे गवार्थे वा सम्यक् प्राणान् परित्यजेत्।
दीर्घमामयिनं विप्रं कृत्वानामयिनं तथा॥ ९॥

Or, for a *Brāhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life), or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purificaton]. (9)

दत्त्वा चान्नं स विदुषे ब्रह्महत्यां व्यपोहति।
अश्वमेधावभृथके स्नात्वा यः शुध्यति द्विजः॥ १०॥

By offering food to a learned [*Brāhmaṇa*], one is freed from [the sin of] *Brāhminicide*. A twice-born person is [also] purified by taking the final bath in a Horse-Sarcifice. (10)

सर्व्वस्वं वा वेदविदे ब्राह्मणाय प्रदापयेत् ।
ब्रह्महा मुच्यते पापैर्दृष्ट्वा वा सेतुदर्शनम् ॥ ११ ॥

The killer of a *Brāhmaṇa*, who gives his all unto a *Brāhmaṇa* conversant with the *Vedas*, or who sees the Bridge, is freed from sins. (11)

This refers to the Bridge, constructed by *Rāma* over the Sea, at *Rāmeśvaram*, in the District of Madur, [in the Madras Presidency, populary known as Adaṁs Bridge. This shows that this *Saṁhitā* must have been written after the *Rāmāyaṇa* Period.

सुरापस्तु सुरां तप्तामग्निवर्णां पिबेत् तदा ।
निर्द्दग्धकायः स तया मुच्यते च द्विजोत्तमः ॥ १२ ॥

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin]. (12)

गोमूत्रमग्निवर्णं वा गोशकृद्द्रवमेव वा ।
पयो घृतं जलं वाथ मुच्यते पातकात् ततः ॥ १३ ॥

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk clarified butter or water, [he is] freed from the sin. (13)

जलार्द्रवासाः प्रयतो ध्यात्वा नारायणं हरिम् ।
ब्रह्महत्याव्रतञ्चाथ चरेत् तत्पापशान्तये ॥ १४ ॥

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of *Brāhmaṇicide* (for twelve years). (14)

स्वर्णस्तेयी सकृद्विप्रो राजानमधिगम्य तु ।
स्वकर्म्म ख्यापयन् ब्रूयान्मां भवाननुशास्त्विति ॥ १५ ॥

Penance for the Theft of Gold.

A *Brāhmaṇa*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—"Do thou punish me." (15)

गृहीत्वा मुसलं राजा सकृद्धन्यात्तु तं स्वयम् ।
स वै पापात्ततः स्तेनो ब्राह्मणस्तपसाथवा ॥ १६ ॥

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Brāhmaṇa*-thief becomes freed. (16)

करेणादाय मुषलं लगुडं वाथ घातिनम् ।
सञ्चित्योभयतस्तीक्ष्णमायसं दण्डमेव च ॥ १७ ॥

राजा च स्तेनमदृर्दीत मुक्तकेशेन धावता ।
आचक्षाणश्च तत्पापमेवं कर्म्माणि शाधि माम् ॥ १८ ॥

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] "Punish me." The king should [then] strike the thief (17—18)

शासनाद्वापि मोक्षाद्वा ततः स्तेयाद्विमुच्यते ।
अशासित्वा च तं राजा स्तेयस्याप्नोति किल्विषम् ॥ १९ ॥

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without punishing [a thief], a king is visited with the sin of the thief. (19)

तपसा द्रुतमन्यस्य सुवर्णस्तेयजं फलम् ।
चीरवासा द्विजोऽरण्ये सञ्चरेद्ब्रह्मणो व्रतम् ॥ २० ॥

The fruit (*i.e.*, the sin) of gold-theft [committed by] another (*i.e.*, a *Brāhmaṇa*), is dissipated by [the performance of] austerities. Putting on a tattered cloth, a *Brāhmaṇa* should practise the *Brāhma*-vow in the forest [for twelve years]. (20)

स्नाताश्वमेधावभृथे पूतः स्यादथवा द्विजः ।
प्रदद्याच्चाथ विप्रेभ्यः स्वात्मतुल्यं हिरण्यकम् ॥ २१ ॥

By [either] taking the final bath in a Horse-Sacrifice, or by giving unto the *Brāhmaṇas* gold equal to the weight of his own body, a twice-born person is [also] purified. (21)

चरेद्वा वत्सरं कृत्स्नं ब्रह्मचर्य्यपरायणः ।
ब्राह्मणः स्वर्णहारी च तत्पापस्यापनुत्तये ॥ २२ ॥

A *Brāhmaṇa*-thief of gold, for the expiation of that sin, leading a continent life, should practise hard austerities for a year. (22)

गुरुभार्य्यां समारुह्य ब्राह्मणः काममोहितः ।
उपगूहेत् स्त्रियं तप्तां काम्यां कालायसीकृताम् ॥ २३ ॥

Penance for Knowing a Step-Mother.

By knowing a step-mother, under the influence of lust, a *Brāhmaṇa* should embrace a female-form, made of black iron after his heart and hearted. (23)

स्वयं वा शिश्नवृषणे उत्कृत्याध्यायवाञ्जलौ ।
आतिष्ठद्दक्षिणामाशामानिपातमजिह्मतः ॥ २४ ॥

Or having cut off himself his generative organ and testes and taken them in his palms, he should proceed straight on to the south or to the west till the destruction of his body. (24)

गुर्व्वर्थेवाहतः शुद्ध्ये चरेद्वा ब्रह्मणो व्रतम् ।
शाखां कर्कटकोपेतां परिष्वज्याथ वत्सरे ॥ २५ ॥

Or, for expiation, he should meet with death for his preceptor, or he should practise the *Brāhma*-vow [for twelve years]. In a year [he is also purified] by embracing the branch [of a tree] full of thorns. (25)

अधःशयीत नियतो मुच्यते गुरुतल्पगः ।
कृच्छ्रञ्चाब्दं चरेद्विप्रश्चीरवासाः समाहितः ॥ २६ ॥

Being self-restrained he should lie down on earth. A *Vipra*, being self-controlled and with a tattered cloth on, should practise hard austerities for a year. One, knowing a step-mother, should thus be freed [from the sin.] (26)

अश्वमेधावभृथके स्नात्वा मुच्येद्द्विजोत्तमः ।
कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदाव्रतः ॥ २७ ॥
स्थानासनाद्यं विचरेदधनोऽप्युपयत्नतः ।
अधःशायी त्रिभिर्व्वर्षैस्ततः शुध्येत पातकात् ॥ २८ ॥
चान्द्रायणानि वा कुर्य्यात् पञ्चचत्वारि वा पुनः ॥

The foremost of the twice-born becomes freed [from the sin] by taking the final bath in a Horse-Sacrifice, Leading a continent life, always practising austerities taking his meals at the eight period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money, should thus, in three years, be freed from the sin.

Or he should perform four or five *Cāndrāyaṇas.* (27-29) It shows that a rich man is freed from the sin by making proper gifts.

पतितैः सम्प्रयुक्तानामयं गच्छति निष्कृतिम् ।
पतितेन तु संस्पर्शं लोभेन कुरुते द्विजः ॥ २९ ॥
सकृत् पापापनोदार्थं तस्यैव व्रतमाचरेत् ।
तप्तकृच्छ्रं चरेद्वाथ संवत्सरमतन्द्रितः ॥ ३० ॥

Penance for the Sin of mixing with the Degraded.

IF a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the explaition of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person, amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year. (29-30)

षाण्मासिकेऽथ संसर्गे प्रायश्चित्तार्द्धमाचरेत् ।
एभिः पूतैरथो हन्ति महापातकिनो मलम् ॥ ३१ ॥

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners. (31)

पुण्यतीर्थाभिगमनात् पृथिव्यामथ निष्कृतिः ।
ब्रह्महत्यां सुरापानं स्तेयं गुर्व्वङ्गनागमम् ॥ ३२ ॥
कृत्वा चैवं महापापं ब्राह्मणः काममोहितः ।
कुर्य्यादनशनं विप्राः पुण्यतीर्थे समाहितः ॥ ३३ ॥

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brāhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of *Brāhmaṇicide*, drinking spirituous liquors, theft, or knowing his step-mother, being self-controlled, should perform [the vow of] fasting at a holy place. (32-33)

जले वा प्रविशेदग्नौ ध्यात्वा देवं कपर्द्दिनम् ।
न ह्यन्या निष्कृतिर्दृष्टा मुनिभिः कर्म्मवेदिभिः ॥ ३४ ॥

Or meditating on *Kapardina* (*Śiva*), he should enter into the fire or water. *Munis*, conversant with religious rites, have not seen of any other means of redemption [for them]. (34)

इत्यौशनसस्मृतावष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX

प्रायश्चित्तप्रकरणवर्णनम्

गत्वा दुहितरं विप्रः स्वसारं वा स्नुषामपि।
प्रविशेज्ज्वलनं दीप्तं मतिपूर्व्वमिति स्थितिः ॥ १ ॥

[PENANCES FOR VARIOUS MINOR SINS.]

BY willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

मातृष्वसां मातुलानीं तथैव च पितृष्वसाम्।
भागिनेयीं समारुह्य कुर्य्यात् कृच्छ्रादिपूर्व्वकम् ॥ २ ॥

चान्द्रायणानि चत्वारि पञ्च वा सुसमाहितः।
पैतृष्वस्रेयीं गत्वा तु स्वस्त्रियां मातुरेव च ॥ ३ ॥

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Cāndrāyaṇas*. (2—3)

मातुलस्य सुतां वापि गत्वा चान्द्रायणं चरेत्।
भार्य्यासखीं समारुह्य गत्वा श्यालीं तथैव च ॥ ४ ॥

अहोरात्रोषितो भूत्वा तप्तकृच्छ्रं समाचरेत्।
उदक्यागमने विप्रस्त्रिरात्रेण विशुध्यति ॥ ५ ॥

By knowing a maternal uncle's daughter, one should perfrom the *Chāndrāyaṇa*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakṛcchra* (a kind of penance). By knowing a woman in [her] menses, [one should attain] purification [by fasting] for three nights. (4—5)

क्षत्रीमैथुनमांसाद्य चरेच्चान्द्रायणव्रतम् ।
पराकेणाथवा शुद्धिरित्याह भगवानजः ॥
मण्डूकं नकुलं काकं विड्वराहञ्च मूषिकम् ॥ ६ ॥
श्वानं हत्वा द्विजः कुर्य्यात् षोडशाख्यमहाव्रतम् ।
पयः पिबेत् त्रिरात्रन्तु श्वानं हत्वा त्वतन्द्रितः ॥ ७ ॥

By co-habiting with a *Kṣatriya*-woman, [a *Brāhmaṇa*] is purified by a *Cāndrāyaṇa* or by a *Parāka* (a kind of penance). The Divine Unborn (*Brahmā*) has said so.

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights. (6-7)

मार्ज्जारञ्चाथ नकुलं योजनं वाऽध्वनो व्रजेत् ।
कृच्छ्रं द्वादशमात्रन्तु कुर्य्यादश्ववधे द्विजः ॥ ८ ॥

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice-born person should perform a hard austerity extending over twelve [days]. (8)

अथ कृष्णायसीं दद्यात् सर्पं हत्वा द्विजोत्तमः ।
वलाकं रङ्कवञ्चैव मूषिकं कृतलम्भकम् ॥ ९ ॥
वराहन्तु तिलद्रोणं तिलाटञ्चैव तित्तिरिम् ।
शुकं द्विहायनं वत्सं क्रोञ्चं हत्वा त्रिहायणम् ॥ १० ॥

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron Having slain a crane, *Raṇkava*-mouse, *Kṛtalambaka*-boar, a black-spotted raven, *Tilāṭa*, franclonine partridge or a parrot,—[one should give away] a two-years-old calf; and a three-years-old one, for having killed a heron. (9—10)

हत्वा हंसं वलाकञ्च वकटिट्टिभमेव च ।
वानरञ्चैव भासञ्च स्वयं वा ब्राह्मणाय गाम् ॥ ११ ॥

By killing a swan, crane, *Vaka* (a kind of crane), a *Ṭiṭṭibha*-bird, a monkey, or a *Bhāsa*,—one should make a gift of a cow unto a *Brāhmaṇa*. (11)

क्रव्यादांस्तु मृगान् हत्वा धेनुं दद्यात् पयस्विनीम् ।
अक्राव्यादं वत्सतरसुष्ट्रं हत्वा तु कृष्णलम् ॥ १२ ॥

By slaying animals living on flesh or deer, one should give away a milch-cow; [by killing] animals that do not take flesh, a calf; and [by killing] a camel, gold weighing five rupees. (12)

किञ्चिदेव तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थाञ्चैव हिंसायां प्राणायामेन शुध्यति ॥ १३ ॥

By killing animals having bones, [one should] present something to a *Vipra;* and by killing those that have no bones, one is purified by *Prāṇāyāma.* (13)

फलदानान्तु वृक्षाणां छेदनादाहिकं शतम् ।
शुल्मवल्लीलतानाञ्च वीरुधां फलमेव च ॥ १४ ॥

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred *Ṛk*-verses. (14)

पुष्पागमानाञ्च तथा घृतप्राशो विशोधनम् ।
चान्द्रायणं पराकञ्च कुर्य्याद् हत्वा प्रसादतः ॥ १५ ॥

To take clarified butter is the purification [enjoined for destroying] flowering [plants]. By killing, by mistake, [a cow], one should perform the *Cāndrāyaṇa* and the *Parāka.* (15)

मतिपूर्व्वं वधे चास्याः प्रायश्चित्तं न विद्यते ।
मनुष्याणाञ्च हरणं स्त्रीणां कृत्वा गृहस्य च ॥ १६ ॥
वापीकूपजलानाञ्च शुध्येच्चान्द्रायणेन तु ।
द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मनः ॥ १७ ॥
चरेत् सान्तपनं कृच्छ्रं चरित्वात्मविशुद्धये ।
धान्यादिधनचौर्य्यञ्च पञ्चगव्यविशोधनम् ॥ १८ ॥

There is no penance for willingly killing her (*i.e.,* a cow). By stealing men, women, houses, tanks, wells or other watery expanses,—one is purified by the *Cāndrāyaṇa.* By stealing articles of little value from another's house, one should perform .the austerest *Sāntapana* for self-purification. The five ingredients supplied by the cow (*Pañcagavya*) [form] the purification for pilfering rice, etc., and wealth. (16—18)

तृणकाष्ठद्रुमाणाञ्च पुष्पाणाञ्च फलस्य च ।
मूलचर्म्मामिर्ष्याणाञ्च त्रिरात्रं स्यादभोजनम् ॥ १९ ॥

Fasting for three nights is [the penance for pilfering] grass, wood, trees, flowers, garments, hide, meat and fish. (19)

मणिप्रवालरत्नानां सुवर्णरजतस्य च ।
अयः कांस्योपलानाञ्च द्वादशाहमभोजनम् ॥ २० ॥

Fasting for twelve nights is [the penance for stealing] diamonds, corals, precious stones, gold, silver, iron, belmetal and pebbles. (20)

मणिप्रवालरत्नानां सुवर्णरजतस्य च ।
अयः कांस्योपलानाञ्च द्वादशाहमभोजनम् ॥ २० ॥

[For robbing] cloven-footed and one-hoofed animals, one should perform the self-same penance (i.e., fasting for twelve nights). [He, who] pilfers birds and medicinal herbs, [should live on] milk for three days. (21)

न मांसानां हतानान्तु दैवे चान्द्रायणं चरेत् ।
उपोष्य द्वादशाहन्तु कुष्माण्डैर्जूहुयाद्घृतम् ॥ २२ ॥

[There is] no [penance for taking] the meat [of animals] sacrificed unto a deity; [for taking any other meat, one] should perform the *Cāndrāyaṇa*. Or, fasting for twelve days, he should offer oblations of clarified butter to the Fire with the *Kuṣmaṇḍa*-[*Mantra*]. (22)

नकुलोलूकमार्ज्जारं जग्ध्वा सान्तपनं चरेत् ।
श्वानं जग्ध्वाथ कृच्छ्रेण शुभक्षेण च शुध्यति ॥ २३ ॥

By eating [the meat of] a mungoose, owl or a cat, one should perform the *Sāntapanam*. By eating [that of] a dog, one is purified by performing a mortifying penance or by looking at an auspicious planet. (23)

प्रकुर्य्याञ्चैव संस्कारं पूर्व्वेणैव विधानतः।
शललञ्च वलाकञ्च हंसकारण्डवं तथा ॥ २४ ॥
चक्रवाकञ्च जग्ध्वा च द्वादशाहमभोजनम्।
कपोतं टिट्टिभं भासं शुकं सारसमेव च ॥ २५ ॥
जलूकां जालपादञ्च जग्ध्वा ह्येतद्व्रतञ्चरेत्।
शिशुमारं तथा मांसं मत्स्यं मांसं तथैव च ॥ २६ ॥
जग्ध्वा चैव वराहञ्च एतदेव व्रतञ्चरेत्।
कोकिलञ्चैव मत्स्यादं मण्डूकं भुजगं तथा ॥ २७ ॥
गोमूत्रयावकाहारैर्म्मासेनैकेन शुध्यति।
जलेचरांश्च जलजान् यातुधानविपाटितान् ॥ २८ ॥
रक्तपादांस्तथा जग्ध्वा सप्ताहञ्चेतदाचरेत्।
मृतमांसं वृथा चैवमात्मार्थं वा यथाकृतम् ॥ २९ ॥
भुक्त्वा समाचरेदेतत्तत्पापस्यापनुत्तये।
कपोतं कुञ्जरं शिग्रूं कुक्कुटं रजकां तथा ॥ ३० ॥
प्राजापत्यं चरेज्जग्ध्वा तथा कुम्भीरमेव च।
पलाण्डुं लशुनञ्चैव भुक्त्वा चान्द्रायणं चरेत् ॥ ३१ ॥

And he should then perform the initiatory rites as laid down before [by the preceptors]. By eating a porcupine, crane, swan, *Kāraṇḍava* (water-fowl), or a *Cakravāka*,—one should fast for twelve days. By eating a pigeon, *Ṭiṭṭibha*-bird, *Bhāsa*, parrot, *Sārasa* (a kind of crane), a leech, or a goose,—one should perform the same penance. By eating a porpoise, bean, meat, fish, or a boar,—one should perform the same penance. By eating a cuckoo, a bird living on fish, a frog, or a snake,—one attains to purification by living, for a month, on barley boiled with the urine of a cow. By eating water-ranging animals, those born in water, those killed by *Rākṣasas,* those having blood-red feet,—one should perform the self-same penance for a week. By taking the meat of a dead or a useless animal procured for one's use, one should perform the same penance for the expiation of the sin. By eating a pigeon, an elephant, a pot-herb, a fowl, a *Rajaka* or an alligator,—one should perform the Prājāpatya (penance). By eating onion or garlic, one should perform the Cāndrāyaṇa. (24—31)

वार्त्ताकुं तण्डुलीयञ्च प्राजापत्येन शुध्यति ।
अश्मंतकं तथोपेतं तप्तकृच्छ्रेण शुध्यति ॥ ३२ ॥

प्राजापत्येन शुद्धिः स्यात् मनुष्य शशभक्षणे ।
अलावुं गृञ्जनञ्चैव भुक्त्वाप्येतद्व्रतं चरेत् ॥ ३३ ॥

[By eating] the *Vārtāku,* (the egg-fruit), or the *Taṇḍulīya* (broken rice), [or the both],—one is purified by *Prājāpatya*. [By eating] the *Aśmantaka* (a plant from the fibres of which a *Brāhmaṇas* girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṛcchra*. By eating [the flesh of] a man or hare, one is purified by *Prājāpatya.* By eating bottle-gourd or turnip, one should perform the very same penance. (32—33)

उदुम्बरञ्च कामेन तप्तकृच्छ्रेण शुध्यति ।
वृथा कृसरसंयावं पायसापूपशष्कुलीम् ॥ ३४ ॥

भुक्त्वा चैवं व्रतं तत्र त्रिरात्रेण विशुध्यति ।
पीत्वा क्षीराण्यपेयानि ब्रह्मचारी विशेषतः ॥ ३५ ॥

गोमूत्रयावकाहारी मासार्द्धेन विशुध्यति ।
अनिर्दृशाया गोः क्षीरं माहिषं वार्क्षमेव च ॥ ३६ ॥

गर्भिण्या वा विवत्सायाः पीत्वा दुग्धमिदं चरेत् ।
एतेषाञ्च विकाराणि पीत्वा मोहेन वा पुनः ॥ ३७ ॥

गोमूत्रयावकाहारः सप्तरात्रेण शुध्यति ।
भुक्त्वा चैव नवश्राद्धं सूतके मृतकेऽथवा ॥ ३८ ॥

चान्द्रायणेन शुध्येत ब्राह्मणस्तु समाहितः ।
यस्य यद्भूयते नित्यं न यस्याग्रं न हीयते ॥ ३९ ॥

चान्द्रायणं चरेत् सम्यक् तस्यान्नप्राशने द्विजः ।
अभोज्यानान्तु सर्व्वेषां भुक्त्वा चान्नमुपस्कृतम् ॥ ४० ॥

अन्त्यस्यात्ययिनोऽन्नञ्च तप्तकृच्छ्रमुदाहृतम् ।
चाण्डालान्नं द्विजो भुक्त्वा सम्यक्चान्द्रायणं चरेत् ॥ ४१ ॥

By eating *Udumvara*, one is purified by self-sought [penance of] *Taptakṛcchra*. By eating useless (*i.e.*, not dedicated to a deity), *Kṛsara Saṁyāva* (a kind of pudding), *Pāyasa* (rice boiled with milk, cake, *Śaṣkulī*) (a preparation of cake),—one is purified by

performing this penance for three nights. By drinking milk, unworthy of being drunk, [all], especially a *Brahmacārin* becomes purified in a fortnight by living on barley boiled with the urine or a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she-buffaloe, that of a (similar) she-goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self-same penance. By taking unnatural transformations of these (such as, curd, etc.,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *Śrāddha,* or on the occasion of a birth or death,—a *Brāhmaṇa* becomes purified by attentively (performing) the *Cāndrāyaṇa.* A twice-born person, by taking the food of a person who does not perform the daily rites, the end of which is not ruinous, should fully perform the *Cāndrāyaṇa.* Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛcchra.* Having taken boiled rice from a *Caṇḍāla,* a twice-born person should completely perform the [penance of] the *Cāndrāyaṇa.* (34—41)

अज्ञानात् प्राश्य विण्मूत्रं सुरासंस्पर्शमेव च ।
पुन: संस्कारमर्हन्ति त्रयो वर्णा द्विजातय: ॥ ४२ ॥

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Saṁskāras* (rites of purification). (42)

क्रव्यादीनां पक्षिणाञ्च प्राश्य मूत्रपुरीषकम् ।
महासान्तरपनं कुर्य्यात्तेषां मोहाद्द्विजातय: ॥ ४३ ॥

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Sāntapanam.* (43)

भासकुक्कुरमण्डूक वायसे कृच्छ्रमाचरेत् ।
प्राजापत्येन शुध्येत ब्राह्मण: क्लिष्टभोजनात् ॥ ४४ ॥

[By taking] *Bhāsa,* frog, dog or a crow,—[one should] perform a distressing penance. A *Brāhmaṇa* becomes purified by *Prājāpatya* and a painfully restricted diet. (44)

क्षत्रियस्तप्तकृच्छ्रं स्याद्वैश्यश्चैव त्रिकृच्छ्रकम् ।
सुराभाण्डोदकं वापि पीत्वा चान्द्रायणं चरेत् ॥ ४५ ॥

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakṛcchra;* a *Vaiśya* three distressing penances; [and a *Brāhmaṇa,*] the *Cāndrāyaṇa.* (45)

शुनोच्छिष्टं द्विजो भुक्त्वा त्रिरात्रेण विशुध्यति ।
गोमूत्रयावकाहारः पीतशेषञ्च वा पयः ॥ ४६ ॥

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

आपो मूत्रपुरीषाद्यैरुपेताः प्राशयेद्यदि ।
तदा सान्तपनं कुर्य्यात् तं कायविशोधनम् ॥ ४७ ॥

By drinking water sullied with urine or excreta, one should perform the Sāntapanam capable of purifying the body. (47)

चाण्डालकूपभाण्डेषु यदज्ञानं पिबेज्जलम् ।
चरेत् सान्तपनं कृच्छ्रं ब्राह्मणः पापशोधनम् ॥ ४८ ॥

If a *Brāhmaṇa* unknowingly drinks water in a well or a vessel belonging to a *Caṇḍāla,* he should perform the *Sāntapanam* destructive of sins. (48)

चाण्डालेन च संस्पृष्टं पीत्वा वारि द्विजोत्तमः ।
त्रिरात्रेण विशुध्येत पञ्चगव्येन शुध्यति ॥ ४९ ॥

By drinking water touched by a *Caṇḍāla,* the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the *Pañcagavya.* (49)

The five products of the cow taken collectively, *i.e.,* milk, curd, clarified butter, urine and the dung.

महापातकसंस्पर्शे भुक्त्वा स्नात्वा द्विजोत्तमः ।
बुद्धिपूर्व्वन्तु मूढात्मा तप्तकृच्छ्रं समाचरेत् ॥ ५० ॥

By taking food, without bathing after willingly touching a great sinner, a follish twice-born person should perform the *Taptakṛcchra*. (50)

अन्यजातिविवाहे च स महापातको भवेत् ।
तस्य पातकिसंसर्गात् पातकित्वमवाप्नुयात् ॥ ५१ ॥

By marrying in another caste (*i.e.*, a *Śūdra*-maiden), one (*i.e.*, a *Brāhmaṇa*) becomes a *Mahāpātakin* (great sinner). By associating with such a sinner, one also becomes a sinner. (51)

चतुर्व्विंशतिकृच्छ्रं स्याद्विवाहे त्वन्यकन्यया ।
संसर्गस्य तदर्द्धं स्यात् प्रायश्चित्तं सुते न हि ॥ ५२ ॥

By simply marrying a maiden of different caste, twenty-four penances are [to be performed]; half of those, for living with her; there is no penance in procreating a son [on her]. (52)

दृष्ट्वा महापातकिनं चण्डालं वा रजस्वलाम् ।
प्रमादाद्भोजनं कृत्वा त्रिरात्रेण विशुध्यति ॥ ५३ ॥

By taking food, out of ignorance, after seeing a *Mahāpātakin*, a *Caṇḍāla*, or a woman in [her] menses,—one is purified [by fasting] for three nights. (53)

स्नानार्द्रो यदि भुञ्जीत अहोरात्रेण शुध्यति ।
बुद्धिपूर्व्वन्तु कृच्छ्रेण भगवानाह पद्मजः ॥ ५४ ॥

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night. [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance. So the Divine Lotus-Sprung Deity has said. (54)

शुष्कं पर्य्युषितादीनि गन्धादिप्रतिदूषितम् ।
भुक्त्वोपवासं कुर्व्वीत चरेद्विप्रः पुनः पुनः ॥ ५५ ॥
अज्ञानाद् भुक्तिशुद्ध्यर्थमज्ञानस्य विशेषतः

By eating dry [meat], rotten or foul-smelling articles,—a twice-born person should fast. [he should] do it again and again. (55-56)

भृत्यानां यजनं कृत्वा परेषामन्यकर्म्मणि ॥ ५६ ॥
अभिचारमनर्हञ्च त्रिभिः कृच्छ्रैर्विशुध्यति ।

By officiating as a priest for servants, [or by helping] others (*i.e.*, other castes) in other rites, by performing rites causing death to another person, and other unworthy deeds,—[a *Brāhmaṇa*] becomes purified by three distressing penances. (56-57)

ब्राह्मणाभिहतानाञ्च कृत्वा दाहादिकं द्विजः ॥ ५७ ॥
गोमूत्रयावकाहारः प्राजापत्येन शुध्यति ।

By performing the cremation of those who have been killed by a *Brāhmaṇa*, a twice-born person becomes purified by a *Prājāpatya*, living [all the while] on barley boiled with the urine of a cow. (57-58)

तैलाभ्यंगः प्रभाते च कुर्य्यान्मूत्रपुरीषके ॥ ५८ ॥
अहोरात्रेण शुध्येत श्मश्रुकर्म्मणि मैथुने ।

He, who having his body anointed with oil, passes urine or excreta, or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night. (58-59)

एकाहेति विवाहाग्निं परिभाव्य द्विजोत्तमः ॥ ५९ ॥
त्रिरात्रेण विशुध्येत त्रिरात्रात् षडहं पुनः ।

By disregarding (*i.e.*, not performing *Homa*) *Vivāha*-Fire for a day, a leading twice-born person becomes purified in three nights; [and by doing so] for three nights again, [one becomes purified by fasting for] six days. (59-60)

दशाहे द्वादशाहे वा परिहास्य प्रमादतः ॥ ६० ॥
कृच्छ्रचान्द्रायणं कुर्य्यात् तत्पापस्यापनुत्तये ।

By neglecting it for ten or twelve days, one should perform the most distressing *Cāndrāyaṇa* for the expiation of that sin. (60-61)

पतितद्रव्यमादाय तदुत्सर्गेण शुध्यति ॥ ६१ ॥
चरेच्च विधिना कृच्छ्रमित्याह भगवान् प्रभुः ।

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform a penance. So has the Divine Lord said. (61-62)

अनाशकनिवृत्त्या तु प्रव्रज्योपासिता तथा ॥ ६२ ॥
आचरेत् त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च ।

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants, one should perform three distressing (*Prājāpatyas*) and *Cāndrāyaṇas*. (62-63)

पुनश्च जातकर्म्मादिसंस्कारैः संस्कृता द्विजाः ॥ ६३ ॥
शुद्धा यस्तद्व्रतं सम्यक् चरेयुर्धर्म्मदर्शिनः ॥ ६४ ॥

[Then] by again performing all the purificatory rites, such as the *Jātakarman*, etc., twice-born persons [are] purified. They should, having an eye on religion, completely perform this penance. (63-64)

अनुपासितसिद्ध्यस्तु तद्व्यापकवशेन च ।
अहश्चाश्नन् संयतमना रात्रौ चेद्रात्रिमेव हि ॥ ६५ ॥

अकृत्वा समिदाधानं शुचिः स्नात्वा समाहितः ।
गायत्र्यष्टसहस्रस्य जपं कृत्वा विशुध्यति ॥ ६६ ॥

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmacārin*]—taking his meals once, and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gāyatrī* eight thousand times and be [thus] purged of [his sin.] (65-66)

उपासीत न चेत् सन्ध्यां गृहस्थोऽपि प्रमादतः ।
स्नातकव्रतलोल्यन्तु कृत्वा चोपवसेद्दिनम् ॥ ६७ ॥

If a householder, out of mistake, does not perform his *Sandhyā*-adoration or deviates from the performance of a *Snātaka*-vow, he should fast for the day. (67)

संवत्सरञ्चरेत् कृच्छ्रं अनुच्छन्दे द्विजोत्तमः ।
चान्द्रायणं चरेद्वृत्त्या गोप्रदानेन शुध्यति ॥ ६८ ॥

In consequence of wilfully [neglecting the *Sandhyā*], the foremost of the twice-born should perform the distressing penance [of *Prājāpatya* for full one year, and should perform the *Cāndrāyaṇa*, [if he does so] for livelihood. [And] by making a gift of kine, [he is] purged of [his sins]. (68)

नास्तिक्याद्यदि कुर्व्वीत प्राजापत्यं चरेद्द्विजः ।
देवद्रोहं गुरुद्रोहं तप्तकृच्छ्रेण शुध्यति ॥ ६९ ॥

If he does so, prompted by agnosticism, a twice-born person should perform the *Prājāpatya*. By performing the *Taptakṛcchra*, one is purged off of [the sin of] acting against the Deities and preceptors. (69)

उष्ट्रयानं समारुह्य खरयानञ्च कामतः ।
त्रिरात्रेण विशुध्येत नग्नो न प्रविशेज्जलम् ॥ ७० ॥

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude, enter into the water. (70)

षष्ठान्नकालमासं वा संहिताजपमेव वा ।
होमाच्च शाकलान्नित्यमपत्यानां विशोधनम् ॥ ७१ ॥

The purification of the offspring [of sinners, is brought about] by taking food in the night of the third day for a month, the recitation of the *Saṁhitā* or the performance of *Śākala-Homa*. (71)

The rite of offering oblation to the Sacred Fire as followed by the *Śākala* School of the *Ṛg-Veda*.

नीलं रक्तं वसित्वा तु ब्राह्मणो वस्त्रमेव हि ।
अहोरात्रोषितः जातः पञ्चगव्येन शुध्यति ॥ ७२ ॥

By putting on a blue or a dark-blue raiment, a *Brāhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañcagavya* after bathing. (72)

वेदधर्म्मपुराणाश्च चण्डालस्य च भाषणम् ।
चान्द्रायणेन शुद्धिः स्यान्न ह्यन्या तस्य निष्कृतिः ॥ ७३ ॥

By reciting the *Vedas, Dharma-Śāstras* and the *Purāṇas* before the *Caṇḍālas*, one is purified by the *Cāndrāyaṇa*. There is no other means of redemption for him. (73)

उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित् ।
चान्द्रायणेन शुद्धः स्यात् प्राजापत्येन वा पुनः ॥ ७४ ॥

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Brāhmaṇa* becomes purified either by the *Cāndrāyaṇa* or the *Prājāpatya*. (74)

उच्छिष्टो यदि नाचान्तश्चण्डालादीन् स्पृशेद्द्विजः ।
उच्छिष्टस्तत्र कुर्व्वीत प्राजापत्यं विशुद्धये ॥ ७५ ॥

If, without washing his mouth after taking his meals, a twice-born person touches a *Caṇḍāla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prājāpatya* for purification. (75)

चण्डालसूतिकशवांस्तथा नारीं रजस्वलाम् ।
स्पृष्टा स्नायाद्विशुद्ध्यर्थं तत्स्पृष्टान् पतितांस्तथा ॥ ७६ ॥

By touching a *Caṇḍāla*, a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (76)

चण्डालसूतिकशवैः संस्पृष्टं स्पर्शयेद्यदि ।
प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति ॥ ७७ ॥

If, out of mistake, one touches an article touched by a *Caṇḍāla*, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gāyatrī*. (77)

अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुध्येद्द्विजोत्तमः ।
आचामेत विशुद्ध्यर्थं प्राह देवः पितामहः ॥ ७८ ॥

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (78)

भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम् ।
कृत्वा शौचं ततः स्नात्वा उपोष्य जुहुयाद् घृतम् ॥ ७९ ॥

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, faste and offer libations of clarified butter to the Fire. (79)

चाण्डालन्तु शवं स्पृष्ट्वा कृच्छ्रं कुर्य्याद्द्विजोत्तमः ।
दृष्ट्वा नभःस्थं नक्षत्रमहोरात्रेण शुध्यति ॥ ८० ॥

By touching the dead body of a *Caṇḍāla*, the foremost of the twice-born should perform the distressing penance [of *Prājāpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (80)

सुराः स्पृष्ट्वा द्विजः कुर्य्यात् प्राणायामत्रयं शुचिः ।
पलाण्डुं लशुनञ्चैव घृतं प्राश्य विशुध्यति ॥ ८१ ॥

Having touched spirituous liquor, a twice-born person should perform the *prāṇāyāma* thrice [for] purification. [By touching] onion or garlic, one is purified by drinking clarified butter. (81)

ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
नाभेरुर्द्ध्वस्य दष्टस्य तदेव त्रिगुणं भवेत् ॥ ८२ ॥

Being bitten by a dog [on the lower part of the navel], a *Brāhmaṇa* should drink milk only in the evning for three days; threefold is the penance, if bitten on the upper part of the navel. (82)

स्यादेतत्त्रिगुणं वाह्वोमूर्ध्नि स्यात्तु चतुर्गुणम् ।
स्नात्वा जपेत्तु गायत्रीं श्वभिर्दष्टो द्विजोत्तमः ॥ ८३ ॥

Threefold is the penance, [if bitten] on the arms; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gāyatrī*. (83)

पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।
अनातुरश्च निधनः कृच्छ्रार्द्धेन विशुध्यति ॥ ८४ ॥

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the Prājāpatya. (84)

अहिताग्नेरुपस्थानं यः कुर्य्यान्न तु पर्व्वणि ।
ऋतौ गच्छेन्न भार्य्यायां सोऽपि कृच्छ्रार्द्धमाचरेत् ॥ ८५ ॥

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction):—as also he, who does not know his wife after the menses:—should perform half the *Prājāpatya*. (85)

विनाद्भिरप्सु वा कुर्य्याच्छारीरं सन्निवेश्य तु ।
सचेलो जलमाप्लुत्य गामालंभ्य विशुध्यति ॥ ८६ ॥

He,—who, without water or entering into water passess urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.[1] (86)

This is the penance for a person who cannot suppress the motion while in water and so forth.

गायत्र्यष्टसहस्रन्तु त्र्यहञ्चोपवसेद्गृही ।
अनुगच्छेच्च यः शूद्रं प्रेतभूतं द्विजोत्तमः ॥ ८७ ॥

गायत्र्यष्टसहस्रन्तु जपं कुर्य्यान्नदीषु च ।
कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८८ ॥

मृषैव यावकान्नेन कुर्य्याच्चान्द्रायणं व्रतम् ।
पङ्क्तौ विषमदानञ्च कृत्वा कृच्छ्रेण शुध्यति ॥ ८९ ॥

A householder, [who does so by practice], should fast for three days [and] recite the *Gāyatrī* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *Śūdra*, should recite the *Gāyatrī* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Cāndrāyaṇa*, living on boiled barley. By making unequal gifts in the same

row, one is purified by [the distressing penance of [*Prājāpatya*]. (87-89)

छायां श्वपाकस्यारुह्य स्नात्वा सम्प्राशयेद् घृतम् ।
रक्षेदादित्यमशुचिर्दृष्ट्वाग्नीन्द्रजमेव च ॥ ९० ॥

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantra "Agnīndraja."* (90)

मानुषास्थि च संस्पृष्ट्वा स्नानमेव विशुध्यति ।
कृत्वाप्यध्ययनं विप्रश्चरेद्भिक्षानुवत्सरम् ॥ ९१ ॥

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (91)

कृतघ्नो ब्राह्मणगृहे पञ्चसंवत्सरं व्रती ।
हुङ्कारं ब्राह्मणस्योक्त्वा त्वङ्कारन्तु गरीयसः ॥ ९२ ॥

स्नात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत् ।
ताडयित्वा तृणेनैव कण्ठे वद्ध्वा च वाससा ॥ ९३ ॥

विवादे परिनिर्ज्जित्य प्रणिपत्य प्रसादयेत् ।
अवगूर्य्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ॥ ९४ ॥

[By becoming] ungrateful to a *Brāhmaṇa* [after having lived] in his house, [one should perform the penance for five years. By disregarding an elderly *Brāhmaṇa* by uttering *Huṁ* or *Tvaṁ*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutaion. By striking [a *Brāhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance; and by [actually] striking him, a most distressing one. (92-94)

कृच्छ्रातिकृच्छ्रं कुर्व्वीत विप्रस्योत्पाद्य शोणितम् ।
गुरोराक्रोशने चैव कृच्छ्रं कुर्य्याद्विशोधनम् ॥ ९५ ॥

By shedding a *Brāhmaṇas* blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform purifying penance. (95)

एकरात्रं द्विरात्रं वा तत्पापस्यापनुत्तये।
दैवर्षीणामभिमुखं ष्ठीवनाक्रोशनाकृते ॥ ९६ ॥

By spitting before a Deity or a *Ṛṣi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (96)

उलूकादिजनुर्जित्वा दातव्यञ्च हिरण्यकम्।
देव्योद्यानेषु यः कुर्य्यान्मूत्रोच्चारं शकृद्द्विजः ॥ ९७ ॥

छिन्द्याच्छिन्नन्तु शुद्ध्यर्थं चरेच्चान्द्रायणं व्रतम्।
देवतायतने मूत्रं कृत्वा द्रोहाद्विजोत्तमः ॥ ९८ ॥
शिश्नस्योत्कृन्तनं कृत्वा चान्द्रायणमथाचरेत्।
देवतानामृषीणाञ्च वेदानाञ्चैव कुत्सनम् ॥ ९९ ॥

कृत्वा सम्यक्प्रकुर्व्वीत प्राजापत्यं द्विजोत्तमः।
तैस्तु सम्भाषणं कृत्वा स्नात्वा देवान् समर्च्चयेत् ॥ १०० ॥

By defeating a *Brāhmaṇa* in a discussin about *Mīmāṁsā*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Cāndrāyaṇa*. The foremost of the twice-born, who, out of malevolent feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Cāndrāyaṇa*. For vilifying the Deities, the *Ṛṣis*, or the *Vedas*, a twice-born person should fully perform the *Prājāpatya*. By conversing with such [persons], one should, after bathing, adore the Deities. (97-100)

स्त्री यदा बालभावेन महापापं करोति हि।
प्रायश्चित्तं च तस्या स्यात् पित्र तद्व्रतचारिणीम् ॥ १०१ ॥

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (101)

उद्वहेदभिरूपां तामन्यथा पतितस्तु सः।
अपि राजन्यकवधे वार्षिकब्राह्मणव्रतम् ॥ १०२ ॥
तस्यान्ते वृषभैकेण सहस्रं गोदानमाचरेत्।

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kṣatriya*, one should perform, for a year, the penance for *Brāhmaṇicide*. After that period, one should give away a thousand kine together with a bull. (102)

सर्व्वं हत्वा माषमात्रं दद्यात् सुवर्णरजतताम्रत्रपुसीसकांस्यायसामद्भिरेव मृतस्नायुक्ताभिस्तेजसाञ्चोच्छिष्टानां भस्मनाद्भिः प्रक्षालनं कनकरज-तमणिशङ्खशुक्त्युपलानां वज्रविदलरज्जुचर्म्मणाञ्चाद्भिः शौचमिति ।।

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Māṣa*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water.

अपि चण्डालश्वपचस्पृष्टे वा विण्मूत्र एव च ।
त्रिरात्रेण विशुद्धिः स्याद्भुक्त्वोच्छिष्टः षडाचरेत् ॥ १०३ ॥

Being touched by a *Caṇḍāla* or a *Śvapaca* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

पिता मातामहो यस्य अग्रजो वाथ कस्यचित् ।
तपोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०४ ॥

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra*, there is no sin in the younger brother's marrying before the elder. (104)

अमावस्यायां वो ब्रह्माणं समुद्दिश्य पितामहम् ।
ब्राह्मणीं स्त्रीं समभ्यर्च्च्य मुच्यते सर्व्वपातकैः ॥ १०५ ॥

He,—who, on the last day of the dark fortnight, adores a *Brāhmaṇa*-lady, thinking of the Grandfather *Brahmā*,—becomes freed from all sins. (105)

अमावास्यायां तिथिं प्राप्य यममाराधयेद्भवम् ।
ब्राह्मणान् भोजयित्वा तु सर्व्वपापैः प्रमुच्यते ॥ १०६ ॥

Having obtained the auspicious day of *Amāvāsyā*, one should adore *Yama* (the Regent of the Dead) and *Bhava* (*Śiva*). And having fed the *Brāhmaṇas* [on that day], he becomes freed from all sins. (106)

कृष्णाष्टम्यां महादेव तथा कृष्णचतुर्दश्याम् ।
सम्पूज्य ब्राह्मणमुखैः सर्व्वपापैः प्रमुच्यते ॥ १०७ ॥

Having adored, with all the leading *Brāhmaṇas*, *Mahādeva* on the eight, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम् ।
दृष्ट्वैव प्रथमे यामे मुच्यते सर्व्वपातकैः ॥ १०८ ॥

Having seen the three-eyed Deity with all the igredients of adoration in the first *Yama* (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

सर्वत्र दानग्रहणे मुच्यते सोमयागतः ।
शान्त्या च दक्षिणां गृहणन् हिरण्य-प्रतिमामपि ॥ १०९ ॥

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

अयुतेनैव गायत्र्या मुख्यते सर्व्वपातकैः ॥ ११० ॥

One, by reciting the *Gāyatrī*, for ten thousand times, is freed from all sins. (110)

इत्यौशनसस्मृतौ नवमोऽध्यायः ॥ ९ ॥

THE END.

[illegible]

[illegible] And having [illegible] from [illegible]

[illegible]

Having stood well at the leading [illegible], holding [illegible] of the Fourteenth [illegible] [illegible]

[illegible]

Having seen the [illegible] of adoration in the first [illegible] of the [illegible] day, one is freed from the [illegible]

[illegible]

[illegible] a golden image, [illegible] and uttering [illegible]

[illegible]

One, by [illegible]

[illegible]

यज्ञवल्क्य संहिता

Yājñavalkya Saṁhitā

CHAPTER I

आचाराध्याय

योगीश्वरं याज्ञवल्क्यं सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणां नो ब्रूहि धर्म्मानशेषत: ॥ १ ॥

Having abored Yājñavalkya, the lord of *Yogins* (ascetics), the *Munis* (anchorites) said:—"Do thou describe unto us in full, the religious rites of *Varṇas* (four castes) *āśramas* (four orders), and [those of] other inferior castes." (1)

A stage or order, or period of the religious life a *Brāhmaṇa, viz., Brahmacarya,* student life, *Gārhasthya,* domestic mode, *Vānaprastham,* ehtirement in the forest and *Saṁnyāsa.*

मिथिलास्थ: स योगीन्द्र: क्षणं ध्यात्वाब्रवीन्मुनीन् ।
यस्मिन् देशे मृग: कृष्णरतस्मिन् धर्म्मान्निबोधत ॥ २ ॥

Meditating for a while that lord of *Yogins,* residing in *Mithilā* said to the *Munis:*—

"Know [these to be the] religious rites of the country where the antelope [roams at large]." (2)

A tract of country in Behar.

पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ ३ ॥

Purāṇa, Nyāya, Mīmāṁsā, Dharma-Śāstra, Vedāṅga [six] and the

Vedas (four in number),— these fourteen are the roots of knowledge and religion. (3)

A class of religious literature, eighteen in number. The name *Purāṇa*, which itself implies old, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym *Purāṇam*, Pañcalakṣaṇam, that which has five characteristic topics, *vis.*, (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen *Purāṇas:— Brahma, Padma, Viṣṇu, Śaiva, Bhāgavata, Nāradīya, Mārkaṇḍeya, Agni, Bhaviṣya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa, and Brahmāṇḍa.*

A System of Hindū Philosophy founded by says *Gautama*. It gives a philosophical arrangement with strict rules of reasoning which may be compared to the dialectics of the Aristotelian school. The text of *Gautama, Nyāya-Sūtras*, is a collection of *Sūtras* in five books of lectures, each divided into two daily lessons, and those again are subdivided into sections.

A System of *Hindū* Philosophy, the object of which is the interpretation of the *Vedas*. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior *(Pūrva) Mīmāṁsā* is practical as relating to work (Karma) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mīmāṁsā* in contradistinction to the theological, which is named *Brahma-Mīmāṁsā*."

Religious Codes, i.e., *Saṁhitās*.

Certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :— (1) *Śikṣā*, the science of proper articulation and pronunciation; (2) *Chandas*, prosody; (3) *Vyākaraṇa*, grammar; (4) *Nirukta*, etymological explanation of different Vedic words; (5) *Jyotiṣ*, astronomy; (6) *Kalpa*, ritual or ceremonial.

(3) Ṛk, Sāman, Yajus and Atharva,—these are the four *Vedas*.

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनवृहस्पती ॥ ४ ॥
पराशरव्यासशङ्खलिखिता दक्षगोतमौ ।
शातातपो वसिष्ठश्च धर्म्मशास्त्रप्रयोजकाः ॥ ५ ॥

Manu, Atri, Viṣṇu, Hārita, Yājñavalkya; Uśanas, Aṅgirā, Yama, Āpastamba, Saṁvartta, Kātyāyana, Vṛhaspati, *Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gotama, Śātātapa,* and *Vasiṣtha* are the promulgators of *Dharma-Śāstras* (religious codes). (4-5)

देशकाल उपायेन द्रव्यं श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकलं धर्म्मलक्षणम् ॥ ६ ॥

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (i.e., the means of attaining to the fruits of religious observances). (6)

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्म्ममूलमिदं स्मृतम् ॥ ७ ॥

Śrutis, Smṛtis, conduct of pious men, self-love desire begotten of perfect determination are held [to be the] sources of religion, (i.e., religious knowledge). (7)

What is heard, *i.e.,* the Vedās.
What is remembered, *i.e.,* the *Purāṇas, Dharma-Śāstra,* etc.

इज्याचारदमाहिंसा दानं स्वाध्यायकर्म्म च ।
अयन्तु परमो धर्म्मो यद्योगेनात्मदर्शनम् ॥ ८ ॥

The seeing of *ātman* (self) by *Yoga* (suppression of mental faculties), is a religion superior to that of all these works, *viz.,* performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Vedic studies. (8)

चत्वारो वेदधर्म्मज्ञाः पर्षद्त्रैविद्यमेव वा ।
स्वा ब्रूते यत् स धर्म्मः स्यादेको वाध्यात्मवित्तमः ॥ ९ ॥

Four persons well read in the *Vedas* and Religious Codes, or a number of *Brāhmaṇas* versed in the three *Vedas,* from a

synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion. (9)

The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः ।
निषेकादिश्मनान्तास्तु तेषां वै मन्त्रतः क्रियाः ॥ १० ॥

The *Brāhmaṇas, Kṣatriyas, Vaiśyas* and the *Śūdras*, are the (four) *Varṇas* (castes); of them the first three are the twice-born. All their rites, from the very conception (Garbhādhāna) to death (*Śrāddha*), are performed with the recitation of *Mantras* (mystic syllables). (10)

They are entitled to perform the ceremony of *Saṁskāras*. They are said to be born again when they put on the sacred thread.

गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा ।
षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म्म च ॥ ११ ॥

Garbhādhāna [takes place when conception is formed] during the menses; *Puṁsavana* (formation of a male child), before the moving of the foetus; *Sīmantonnayana*, in the sixth of eight [month]; and *Jātakarma* after delivery. (11)

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः ।
षष्ठेऽन्नप्राशनं मासि चूडा कार्य्या यथाकुलम् ॥ १२ ॥

Nāmakaraṇa [takes place] on the eleventh [day after birth]; *Niṣkramaṇa*, in the fourth month; *Annaprāśana*, in the sixth month; and *Cūḍākaraṇa* should be performed according to the practices of the family. (12)

एवमेनः शमं याति बीजगर्भसमुद्भवम् ।
तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः ॥ १३ ॥

With this (performance of rites) the sin begotten of semen and blood, is dissipated; in case of women these purificatory rites are performed without *Mantras* [their marriage is only accompanied with *Mantras*.] (13)

गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम् ।
राज्ञामेकादशे सैके विशामेके यथाकुलम् ॥ १४ ॥

The *Upanayanaṇa* [ceremony] of a *Brāhmaṇa* [is performed] in the eighth year [counting from the time] of conception; [that of] a *Kṣatriya*, in the eleventh or according to the practices of the family. (14)

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्व्वकम् ।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत् ॥ १५ ॥

After the celebration of the *Upanayana* ceremony, the preceptor, after reciting *Mahā-Vyāhṛti*.[1] should teach the disciple the *Vedas*, good and pure conduct. (15)

A mystic word uttered by every Brāhmaṇa in performing his daily *Sandhyā*, adoration; these *Vyāhṛtis* are those of *Bhūr*, *Bhuvaḥ*, and *Svaḥ* usually repeated after Om.

दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः ।
कुर्य्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः ॥ १६ ॥

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्ज्जलैः ।
गन्धलेपक्षयकरं कुर्य्याच्छौचमतन्द्रितः ॥ १७ ॥

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be least smell or a particle of [urine of excreta] left. (17)

अन्तर्जानुः शुचौ देशे उपविष्ट उदङ्मुखः ।
प्राग्वा ब्राह्मे तीर्थेन द्विजो नित्यमुपस्पृशेत् ॥ १८ ॥

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tīrtha*. (18)

कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च।
प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९ ॥

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajāpati-Tīrtha*, *Pitṛ-Tīrtha*, *Brahma-Tīrtha* and *Deva-Tīrtha*. (19)

त्रिःप्राश्यापो द्विरुन्मृज्य खान्यद्भिःसमुपस्पृशेत्।
अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः ॥ २० ॥

हृत्कण्ठतालुगाभिस्तु यथासङ्ख्यं द्विजातयः।
शुध्येरन् स्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः ॥ २१ ॥

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the *Śūdras*. The twice-born, (*i.e.*, the *Brāhmaṇa*, *Kṣatriya*, and the *Vaiśya*,) are generally purified when the water reaches the breast, throat and the palate. The women and Śūdras are purified when it merely touches the lips. (20-21)

स्नानमब्दैवतैर्मान्त्रैर्मार्ज्जनं प्राणसंयमः।
सूर्य्यस्य चाप्युपस्थानं गायत्र्या प्रत्यहं जपः ॥ २२ ॥

[One] should daily bathe in the morning, sprinkle [his person] with the *Āpohiṣṭhā-mantra*, practise *prāṇāyāma* (suppression of the vital airs), *Sūryyopasthāna* (worshipping the sun), and recite the *Gāyatrī*. (22)

A very sacred verse repeated by every Brāhmaṇa at his *Sandhyā* (morning and evening devotions.)

गायत्रीं शिरसा सार्द्धं जपेद्व्याहृतिपूर्व्विकाम्।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ २३ ॥

Having suppressed the vital airs, one should recite the *Gāyatrī* hrice along with the *Āpojyotiḥ-mantra* preceded duly by a *Vyāhṛti* united with a *Praṇava*.[2] (23)

The mystic syllable Om.

प्राणानायम्य सम्प्रोक्ष्य तृचेनाब्दैवतेन तु।
जपन्नासीत सावित्रीं प्रत्यगा तारकोदयात्॥ २४॥

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *Āpohiṣṭhā*-mantra, [one] should, with his face towards the west, recite the *Sāvitri* in the evening till the stars rise. (24)

A celebrated verse of the Ṛg-Veda, so called because it is addressed to the Sun.

सन्ध्यां प्राक्प्रातरेवेह तिष्ठेदासूर्य्यदर्शनात्।
अग्निकार्य्यं ततः कुर्य्यात् सन्ध्ययोरुभयोरपि॥ २५॥

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyā* (morning and evening devotions). After the *Sandhyā* adoration, he should worship [the sacred] fire. (25)

Joining periods, *i.e.*, morning and evening.

ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन्।
गुरुञ्चैवाप्युपासीत स्वाध्यायार्थं समाहितः॥ २६॥

Then saying "I am such and such," (*i.e.*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Svādhyāya*) Vedic studies. (26)

आहूतश्चाप्यधीयीत लब्धञ्चास्मै निवेदयेत्।
हितञ्चास्याचरेन्नित्यं मनोवाक्कायकर्म्मभिः॥ २७॥

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

कृतज्ञाद्रोहिमेधाविशुचिकल्याणसूचकाः।
अध्याप्या धर्म्मतः साधुशक्ताप्तज्ञानवित्तदाः॥ २८॥

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the goodnatured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

दण्डाजिनोपवीतानि मेखलाञ्चैव धारयेत् ।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये ॥ २९ ॥

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a *Brāhmaṇa* of unimpeachable character. (29)

आदिमध्यावसानेषु भवच्छब्दोपलक्षिता ।
ब्राह्मणक्षत्रियविशां भैक्षचर्य्या यथाक्रमम् ॥ ३० ॥

Using the word *bhavati* respectively in the beginning, middle, and end, a *Brāhmaṇa, Kṣatriya*, or a *Vaiśya* should beg alms. (30)

An address of respect.

A Brāhmaṇa should say,—*"Bhavati, bhikṣām dehi,"* Madam, give me alms A *Kṣatriya* should say,—*"Bhikṣām bhavati, dehi."* A *Vaiśya* should say,—*"Bhikṣām dehi bhavati."*

कृताग्निकार्य्यो भुञ्जीत वाग्यतो गुर्व्वनुज्ञया ।
आपोशानक्रिया पूर्व्वं सत्कृत्वान्नमकुत्सयन् ॥ ३१ ॥

Having offered his adoration to the sacred fire, he should, with the permisson of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *Āpośāna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇḍūṣa*). (31)

If he has not adored the fire before. It shows that adoration of the sacred fire is obligatory on every *Hindū*.

ब्रह्मचर्य्ये स्थितो नैकमन्नमद्यादनापदि ।
ब्राह्मणः काममश्नीयाच्छ्राद्धे व्रतमपीडयन् ॥ ३२ ॥

While a *Brahmacārin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a *Brāhmaṇa* only is allowed to take food as he likes [when invited on the occasion of a] *Śrāddha*, provided he does not break his vow. (32)

The word *Brāhmaṇa* is particularly used here, for a *Kṣatriya-*, or a *Vaiśya*, religious student is not allowed to take food on the occasion of Śrāddha.

A religious rite performed in honor of the departed manes.

नीलं रक्तं वसित्वा तु ब्राह्मणो वस्त्रमेव हि।
अहोरात्रोषितः जातः पञ्चगव्येन शुध्यति॥ ७२॥

By putting on a blue or a dark-blue raiment, a *Brāhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañcagavya* after bathing. (72)

वेदधर्म्मपुराणाश्च चण्डालस्य च भाषणम्।
चान्द्रायणेन शुद्धिः स्यान्न ह्यन्या तस्य निष्कृतिः॥ ७३॥

By reciting the *Vedas, Dharma-Śāstras* and the *Purāṇas* before the *Caṇḍālas,* one is purified by the *Cāndrāyaṇa.* There is no other means of redemption for him. (73)

उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित्।
चान्द्रायणेन शुद्धः स्यात् प्राजापत्येन वा पुनः॥ ७४॥

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Brāhmaṇa* becomes purified either by the *Cāndrāyaṇa* or the *Prājāpatya.* (74)

उच्छिष्टो यदि नाचान्तश्चण्डालादीन् स्पृशेद्द्विजः।
उच्छिष्टस्तत्र कुर्व्वीत प्राजापत्यं विशुद्धये॥ ७५॥

If, without washing his mouth after taking his meals, a twice-born person touches a *Caṇḍāla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prājāpatya* for purification. (75)

चण्डालसूतिकशवांस्तथा नारीं रजस्वलाम्।
स्पृष्टा स्नायाद्विशुद्ध्यर्थं तत्स्पृष्टान् पतितांस्तथा॥ ७६॥

By touching a *Caṇḍāla,* a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (76)

चण्डालसूतिकशवैः संस्पृष्टं स्पर्शयेद्यदि।
प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति॥ ७७॥

If, out of mistake, one touches an article touched by a *Caṇḍāla,* a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gāyatrī.* (77)

अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुध्येद्द्विजोत्तमः ।
आचामेत विशुद्ध्यर्थं प्राह देवः पितामहः ॥ ७८ ॥

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (78)

भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम् ।
कृत्वा शौचं ततः स्नात्वा उपोष्य जुहुयाद् घृतम् ॥ ७९ ॥

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, faste and offer libations of clarified butter to the Fire. (79)

चाण्डालन्तु शवं स्पृष्ट्वा कृच्छ्रं कुर्य्याद्द्विजोत्तमः ।
दृष्ट्वा नभःस्थं नक्षत्रमहोरात्रेण शुध्यति ॥ ८० ॥

By touching the dead body of a *Caṇḍāla*, the foremost of the twice-born should perform the distressing penance [of *Prājāpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (80)

सुराः स्पृष्ट्वा द्विजः कुर्य्यात् प्राणायामत्रयं शुचिः ।
पलाण्डुं लशुनञ्चैव घृतं प्राश्य विशुध्यति ॥ ८१ ॥

Having touched spirituous liquor, a twice-born person should perform the *prāṇāyāma* thrice [for] purification. [By touching] onion or garlic, one is purified by drinking clarified butter. (81)

ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
नाभेरुदर्ध्वस्य दष्टस्य तदेव त्रिगुणं भवेत् ॥ ८२ ॥

Being bitten by a dog [on the lower part of the navel], a *Brāhmaṇa* should drink milk only in the evning for three days; threefold is the penance, if bitten on the upper part of the navel. (82)

स्यादेतत्त्रिगुणं वाह्वोमूर्ध्नि स्यात्तु चतुर्गुणम् ।
स्नात्वा जपेत्तु गायत्रीं श्वभिर्दष्टो द्विजोत्तमः ॥ ८३ ॥

Threefold is the penance, [if bitten] on the arms; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gāyatrī*. (83)

पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।
अनातुरश्च निधनः कृच्छ्रार्द्धेन विशुध्यति ॥ ८४ ॥

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the Prājāpatya. (84)

अहिताग्नेरुपस्थानं यः कुर्य्यान्न तु पर्व्वणि ।
ऋतौ गच्छेन्न भार्य्यायां सोऽपि कृच्छ्रार्द्धमाचरेत् ॥ ८५ ॥

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction):—as also he, who does not know his wife after the menses:—should perform half the *Prājāpatya*. (85)

विनाद्भिरप्सु वा कुर्य्याच्छारीरं सन्निवेश्य तु ।
सचेलो जलमाप्लुत्य गामालंभ्य विशुध्यति ॥ ८६ ॥

He,—who, without water or entering into water passess urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.[1] (86)

This is the penance for a person who cannot suppress the motion while in water and so forth.

गायत्र्यष्टसहस्रन्तु त्र्यहञ्चोपवसेद्गृही ।
अनुगच्छेच्च यः शूद्रं प्रेतभूतं द्विजोत्तमः ॥ ८७ ॥

गायत्र्यष्टसहस्रन्तु जपं कुर्य्यान्नदीषु च ।
कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८८ ॥

मृषैव यावकान्नेन कुर्य्याच्चान्द्रायणं व्रतम् ।
पङ्क्तौ विषमदानञ्च कृत्वा कृच्छ्रेण शुध्यति ॥ ८९ ॥

A householder, [who does so by practice], should fast for three days [and] recite the *Gāyatrī* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *Śūdra*, should recite the *Gāyatrī* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Cāndrāyaṇa*, living on boiled barley. By making unequal gifts in the same

row, one is purified by [the distressing penance of [*Prājāpatya*]. (87-89)

छायां श्वपाकस्यारुह्य स्नात्वा सम्प्राशयेद् घृतम् ।
रक्षेदादित्यमशुचिर्दृष्ट्वाग्नीन्द्रजमेव च ॥ ९० ॥

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantra "Agnīndraja."* (90)

मानुषास्थि च संस्पृष्ट्वा स्नानमेव विशुध्यति ।
कृत्वाप्यध्ययनं विप्रश्चरेद्भिक्षानुवत्सरम् ॥ ९१ ॥

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (91)

कृतघ्नो ब्राह्मणगृहे पञ्चसंवत्सरं व्रती ।
हुङ्कारं ब्राह्मणस्योक्त्वा त्वङ्कारन्तु गरीयसः ॥ ९२ ॥

स्नात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत् ।
ताडयित्वा तृणेनैव कण्ठे वद्ध्वा च वाससा ॥ ९३ ॥

विवादे परिनिर्ज्जित्य प्रणिपत्य प्रसादयेत् ।
अवगूर्य्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ॥ ९४ ॥

[By becoming] ungrateful to a *Brāhmaṇa* [after having lived] in his house, [one should perform the penance for five years. By disregarding an elderly *Brāhmaṇa* by uttering *Huṁ* or *Tvaṁ*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutaion. By striking [a *Brāhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance; and by [actually] striking him, a most distressing one. (92-94)

कृच्छ्रातिकृच्छ्रं कुर्व्वीत विप्रस्योत्पाद्य शोणितम् ।
गुरोराक्रोशने चैव कृच्छ्रं कुर्य्याद्विशोधनम् ॥ ९५ ॥

By shedding a *Brāhmaṇas* blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform purifying penance. (95)

एकरात्रं द्विरात्रं वा तत्पापस्यापनुत्तये।
दैवर्षीणामभिमुखं ष्ठीवनाक्रोशनाकृते ॥ ९६ ॥

By spitting before a Deity or a *Ṛṣi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (96)

उलूकादिजनुर्जित्वा दातव्यञ्च हिरण्यकम्।
देव्योद्यानेषु यः कुर्य्यान्मूत्रोच्चारं शकृद्द्विजः ॥ ९७ ॥

छिन्द्याच्छिन्नन्तु शुद्ध्यर्थं चरेच्चान्द्रायणं व्रतम्।
देवतायतने मूत्रं कृत्वा द्रोहाद्द्विजोत्तमः ॥ ९८ ॥
शिश्नस्योत्कृन्तनं कृत्वा चान्द्रायणमथाचरेत्।
देवतानामृषीणाञ्च वेदानाञ्चैव कुत्सनम् ॥ ९९ ॥

कृत्वा सम्यक्प्रकुर्व्वीत प्राजापत्यं द्विजोत्तमः।
तैस्तु सम्भाषणं कृत्वा स्नात्वा देवान् समर्च्चयेत् ॥ १०० ॥

By defeating a *Brāhmaṇa* in a discussin about *Mīmāṁsā*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Cāndrāyaṇa*. The foremost of the twice-born, who, out of malevolent feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Cāndrāyaṇa*. For vilifying the Deities, the *Ṛṣis*, or the *Vedas*, a twice-born person should fully perform the *Prājāpatya*. By conversing with such [persons], one should, after bathing, adore the Deities. (97-100)

स्त्री यदा बालभावेन महापापं करोति हि।
प्रायश्चित्तं च तस्या स्यात् पित्र तद्व्रतचारिणीम् ॥ १०१ ॥

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (101)

उद्वहेदभिरूपां तामन्यथा पतितस्तु सः।
अपि राजन्यकवधे वार्षिकब्राह्मणव्रतम् ॥ १०२ ॥
तस्यान्ते वृषभैकेण सहस्रं गोदानमाचरेत्।

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kṣatriya,* one should perform, for a year, the penance for *Brāhmaṇicide.* After that period, one should give away a thousand kine together with a bull. (102)

सर्व्वं हत्वा माषमात्रं दद्यात् सुवर्णरजतताम्रत्रपुसीसकांस्यायसामद्भिरेव मृतस्नायुक्ताभिस्तेजसाञ्चोच्छिष्टानां भस्मनाद्भिः प्रक्षालनं कनकरज-तमणिशङ्खशुक्त्युपलानां वज्रविदलरज्जुचर्म्मणाञ्चाद्भिः शौचमिति ।।

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Māṣa.* Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water.

अपि चण्डालश्वपचस्पृष्टे वा विण्मूत्र एव च।
त्रिरात्रेण विशुद्धिः स्याद्भुक्त्वोच्छिष्टः षडाचरेत् ॥ १०३ ॥

Being touched by a *Caṇḍāla* or a *Śvapaca* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

पिता मातामहो यस्य अग्रजो वाथ कस्यचित् ।
तपोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०४ ॥

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra,* there is no sin in the younger brother's marrying before the elder. (104)

अमावस्यायां वो ब्रह्माणं समुद्दिश्य पितामहम् ।
ब्राह्मणीं स्त्रीं समभ्यर्च्च्य मुच्यते सर्व्वपातकैः ॥ १०५ ॥

He,—who, on the last day of the dark fortnight, adores a *Brāhmaṇa*-lady, thinking of the Grandfather *Brahmā,*—becomes freed from all sins. (105)

अमावास्यायां तिथिं प्राप्य यममाराधयेद्भवम् ।
ब्राह्मणान् भोजयित्वा तु सर्व्वपापैः प्रमुच्यते ॥ १०६ ॥

Having obtained the auspicious day of *Amāvāsyā*, one should adore *Yama* (the Regent of the Dead) and *Bhava* (*Śiva*). And having fed the *Brāhmaṇas* [on that day], he becomes freed from all sins. (106)

कृष्णाष्टम्यां महादेव तथा कृष्णचतुर्द्दश्याम् ।
सम्पूज्य ब्राह्मणमुखैः सर्व्वपापैः प्रमुच्यते ॥ १०७ ॥

Having adored, with all the leading *Brāhmaṇas*, *Mahādeva* on the eight, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम् ।
दृष्ट्वैव प्रथमे यामे मुच्यते सर्व्वपातकैः ॥ १०८ ॥

Having seen the three-eyed Deity with all the igredients of adoration in the first *Yama* (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

सर्वत्र दानग्रहणे मुच्यते सोमयागतः ।
शान्त्या च दक्षिणां गृहणन् हिरण्य-प्रतिमामपि ॥ १०९ ॥

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

अयुतेनैव गायत्र्या मुच्यते सर्व्वपातकैः ॥ ११० ॥

One, by reciting the *Gāyatrī*, for ten thousand times, is freed from all sins. (110)

इत्यौशनसस्मृतौ नवमोऽध्यायः ॥ ९ ॥

THE END.



याज्ञवल्क्य संहिता

Yājñavalkya Saṁhitā

CHAPTER I

आचाराध्याय

योगीश्वरं याज्ञवल्क्यं सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणां नो ब्रूहि धर्म्मानशेषतः ॥ १ ॥

Having abored Yājñavalkya, the lord of *Yogins* (ascetics), the *Munis* (anchorites) said:—"Do thou describe unto us in full, the religious rites of *Varṇas* (four castes) *āśramas* (four orders), and [those of] other inferior castes." (1)

A stage or order, or period of the religious life a *Brāhmaṇa, viz., Brahmacarya,* student life, *Gārhasthya,* domestic mode, *Vānaprastham,* ehtirement in the forest and *Saṁnyāsa.*

मिथिलास्थः स योगीन्द्रः क्षणं ध्यात्वाब्रवीन्मुनीन्।
यस्मिन् देशे मृगः कृष्णरतस्मिन् धर्म्मान्निबोधत ॥२॥

Meditating for a while that lord of *Yogins,* residing in *Mithilā* said to the *Munis:*—

"Know [these to be the] religious rites of the country where the antelope [roams at large]." (2)

A tract of country in Behar.

पुराणन्यायमीमांसा धर्म्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्म्मस्य च चतुर्दश ॥ ३ ॥

Purāṇa, Nyāya, Mīmāṁsā, Dharma-Śāstra, Vedāṅga [six] and the

Vedas (four in number),— these fourteen are the roots of knowledge and religion. (3)

A class of religious literature, eighteen in number. The name *Purāṇa,* which itself implies old, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym *Purāṇam,* Pañcalakṣaṇam, that which has five characteristic topics, *vis.,* (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen *Purāṇas:— Brahma, Padma, Viṣṇu, Śaiva, Bhāgavata, Nāradīya, Mārkaṇḍeya, Agni, Bhaviṣya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa, and Brahmāṇḍa.*

A System of Hindū Philosophy founded by says *Gautama.* It gives a philosophical arrangement with strict rules of reasoning which may be compared to the dialectics of the Aristotelian school. The text of *Gautama, Nyāya-Sūtras,* is a collection of *Sūtras* in five books of lectures, each divided into two daily lessons, and those again are subdivided into sections.

A System of *Hindū* Philosophy, the object of which is the interpretation of the *Vedas.* "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior *(Pūrva) Mīmāṁsā* is practical as relating to work (Karma) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mīmāṁsā* in contradistinction to the theological, which is named *Brahma-Mīmāṁsā."*

Religious Codes, i.e., *Saṁhitās.*

Certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :— (1) *Śikṣā,* the science of proper articulation and pronunciation; (2) *Chandas,* prosody; (3) *Vyākaraṇa,* grammar; (4) *Nirukta,* etymological explanation of different Vedic words; (5) *Jyotiṣ,* astronomy; (6) *Kalpa,* ritual or ceremonial.

(3) Ṛk, Sāman, Yajus and Atharva,—these are the four *Vedas.*

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनवृहस्पती ॥ ४ ॥

पराशरव्यासशङ्खलिखिता दक्षगोतमौ ।
शातातपो वसिष्ठश्च धर्म्मशास्त्रप्रयोजकाः ॥ ५ ॥

Manu, Atri, Viṣṇu, Hārita, Yājñavalkya; Uśanas, Aṅgirā, Yama, Āpastamba, Saṁvartta, Kātyāyana, Vṛhaspati, *Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gotama, Śātātapa,* and *Vasiṣtha* are the promulgators of *Dharma-Śāstras* (religious codes). (4-5)

देशकाल उपायेन द्रव्यं श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकलं धर्म्मलक्षणम् ॥ ६ ॥

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (i.e., the means of attaining to the fruits of religious observances). (6)

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्म्ममूलमिदं स्मृतम् ॥ ७ ॥

Śrutis, Smṛtis, conduct of pious men, self-love desire begotten of perfect determination are held [to be the] sources of religion, (i.e., religious knowledge). (7)

What is heard, *i.e.,* the Vedās.
What is remembered, *i.e.,* the *Purāṇas, Dharma-Śāstra,* etc.

इज्याचारदमाहिंसा दानं स्वाध्यायकर्म्म च ।
अयन्तु परमो धर्म्मो यद्योगेनात्मदर्शनम् ॥ ८ ॥

The seeing of *ātman* (self) by *Yoga* (suppression of mental faculties), is a religion superior to that of all these works, *viz.,* performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Vedic studies. (8)

चत्वारो वेदधर्म्मज्ञाः पर्षद्त्रैविद्यमेव वा ।
स्वा ब्रूते यत् स धर्म्मः स्यादेको वाध्यात्मवित्तमः ॥ ९ ॥

Four persons well read in the *Vedas* and Religious Codes, or a number of *Brāhmaṇas* versed in the three *Vedas,* from a

synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion. (9)

The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः ।
निषेकादिश्मशानान्तास्तु तेषां वै मन्त्रतः क्रियाः ॥ १० ॥

The *Brāhmaṇas, Kṣatriyas, Vaiśyas* and the *Śūdras*, are the (four) *Varṇas* (castes); of them the first three are the twice-born. All their rites, from the very conception (Garbhādhāna) to death (*Śrāddha*), are performed with the recitation of *Mantras* (mystic syllables). (10)

They are entitled to perform the ceremony of *Saṁskāras*. They are said to be born again when they put on the sacred thread.

गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा ।
षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म्म च ॥ ११ ॥

Garbhādhāna [takes place when conception is formed] during the menses; *Puṁsavana* (formation of a male child), before the moving of the foetus; *Sīmantonnayana*, in the sixth of eight [month]; and *Jātakarma* after delivery. (11)

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः ।
षष्ठेऽन्नप्राशनं मासि चूडा कार्य्या यथाकुलम् ॥ १२ ॥

Nāmakaraṇa [takes place] on the eleventh [day after birth]; *Niṣkramaṇa*, in the fourth month; *Annaprāśana*, in the sixth month; and *Cūḍākaraṇa* should be performed according to the practices of the family. (12)

एवमेनः शमं याति बीजगर्भसमुद्भवम् ।
तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः ॥ १३ ॥

With this (performance of rites) the sin begotten of semen and blood, is dissipated; in case of women these purificatory rites are performed without *Mantras* [their marriage is only accompanied with *Mantras*.] (13)

गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम्।
राज्ञामेकादशे सैके विशामेके यथाकुलम्॥ १४॥

The *Upanayanaṇa* [ceremony] of a *Brāhmaṇa* [is performed] in the eighth year [counting from the time] of conception; [that of] a *Kṣatriya,* in the eleventh or according to the practices of the family. (14)

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्व्वकम्।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्॥ १५॥

After the celebration of the *Upanayana* ceremony, the preceptor, after reciting *Mahā-Vyāhṛti.*[1] should teach the disciple the *Vedas,* good and pure conduct. (15)

A mystic word uttered by every Brāhmaṇa in performing his daily *Sandhyā,* adoration; these *Vyāhṛtis* are those of *Bhūr, Bhuvaḥ,* and *Svaḥ* usually repeated after Om.

दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः।
कुर्य्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः॥ १६॥

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः।
गन्धलेपक्षयकरं कुर्य्याच्छौचमतन्द्रितः॥ १७॥

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be least smell or a particle of [urine of excreta] left. (17)

अन्तर्जानुः शुचौ देशे उपविष्ट उदङ्मुखः।
प्राग्वा ब्राह्मे तीर्थेन द्विजो नित्यमुपस्पृशेत्॥ १८॥

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tīrtha.* (18)

कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च ।
प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९ ॥

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajāpati-Tīrtha, Pitṛ-Tīrtha, Brahma-Tīrtha* and *Deva-Tīrtha*. (19)

त्रिःप्राश्यापो द्विरुन्मृज्य खान्यद्भिःसमुपस्पृशेत् ।
अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः ॥ २० ॥

हत्कण्ठतालुगाभिस्तु यथासङ्ख्यं द्विजातयः ।
शुध्येरन् स्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः ॥ २१ ॥

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the *Śūdras*. The twice-born, (*i.e.*, the *Brāhmaṇa, Kṣatriya*, and the *Vaiśya*,) are generally purified when the water reaches the breast, throat and the palate. The women and Śūdras are purified when it merely touches the lips. (20-21)

स्नानमब्दैवतैर्मान्त्रैर्मार्ज्जनं प्राणसंयमः ।
सूर्य्यस्य चाप्युपस्थानं गायत्र्या प्रत्यहं जपः ॥ २२ ॥

[One] should daily bathe in the morning, sprinkle [his person] with the *Āpohiṣṭhā-mantra*, practise *prāṇāyāma* (suppression of the vital airs), *Sūryyopasthāna* (worshipping the sun), and recite the *Gāyatrī*. (22)

A very sacred verse repeated by every Brāhmaṇa at his *Sandhyā* (morning and evening devotions.)

गायत्रीं शिरसा सार्द्धं जपेद्व्याहतिपूर्व्विकाम् ।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ २३ ॥

Having suppressed the vital airs, one should recite the *Gāyatrī* hrice along with the *Āpojyotiḥ-mantra* preceded duly by a *Vyāhṛti* united with a *Praṇava*.[2] (23)

The mystic syllable Om.

प्राणानायम्य सम्प्रोक्ष्य तृचेनाब्दैवतेन तु ।
जपन्नासीत सावित्रीं प्रत्यगा तारकोदयात् ॥ २४ ॥

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *Āpohiṣṭhā*-mantra, [one] should, with his face towards the west, recite the *Sāvitrī* in the evening till the stars rise. (24)

A celebrated verse of the Ṛg-Veda, so called because it is addressed to the Sun.

सन्ध्यां प्राक्प्रातरेवेह तिष्ठेदासूर्य्यदर्शनात् ।
अग्निकार्य्यं ततः कुर्य्यात् सन्ध्ययोरुभयोरपि ॥ २५ ॥

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyā* (morning and evening devotions). After the *Sandhyā* adoration, he should worship [the sacred] fire. (25)

Joining periods, *i.e.*, morning and evening.

ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन् ।
गुरुञ्चैवाप्युपासीत स्वाध्यायार्थं समाहितः ॥ २६ ॥

Then saying "I am such and such," (*i.e.*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Svādhyāya*) Vedic studies. (26)

आहूतश्चाप्यधीयीत लब्धञ्चास्मै निवेदयेत् ।
हितञ्चास्याचरेन्नित्यं मनोवाक्कायकर्म्मभिः ॥ २७ ॥

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

कृतज्ञाद्रोहिमेधाविशुचिकल्याणसूचकाः ।
अध्याप्या धर्म्मतः साधुशक्ताप्तज्ञानवित्तदाः ॥ २८ ॥

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the goodnatured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

दण्डाजिनोपवीतानि मेखलाञ्चैव धारयेत्।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये ॥ २९ ॥

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a *Brāhmaṇa* of unimpeachable character. (29)

आदिमध्यावसानेषु भवच्छब्दोपलक्षिता।
ब्राह्मणक्षत्रियविशां भैक्षचर्य्या यथाक्रमम् ॥ ३० ॥

Using the word *bhavati* respectively in the beginning, middle, and end, a *Brāhmaṇa, Kṣatriya,* or a *Vaiśya* should beg alms. (30)

An address of respect.

A Brāhmaṇa should say,—"*Bhavati, bhikṣām dehi,*" Madam, give me alms A *Kṣatriya* should say,—"*Bhikṣām bhavati, dehi.*" A *Vaiśya* should say,—"*Bhikṣām dehi bhavati.*"

कृताग्निकार्य्यो भुञ्जीत वाग्यतो गुर्व्वनुज्ञया।
आपोशानक्रिया पूर्व्वं सत्कृत्वान्नमकुत्सयन् ॥ ३१ ॥

Having offered his adoration to the sacred fire, he should, with the permisson of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *Āpośāna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇḍūṣa*). (31)

If he has not adored the fire before. It shows that adoration of the sacred fire is obligatory on every *Hindū.*

ब्रह्मचर्य्ये स्थितो नैकमन्नमद्यादनापदि।
ब्राह्मणः काममश्नीयाच्छ्राद्धे व्रतमपीडयन् ॥ ३२ ॥

While a *Brahmacārin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a *Brāhmaṇa* only is allowed to take food as he likes [when invited on the occasion of a] *Śrāddha,* provided he does not break his vow. (32)

The word *Brāhmaṇa* is particularly used here, for a *Kṣatriya-,* or a *Vaiśya,* religious student is not allowed to take food on the occasion of Śrāddha.

A religious rite performed in honor of the departed manes.

मधुमांसाञ्जनोच्छिष्टशुक्तस्त्रीप्राणिहिंसनम्।
भास्करालोकनाश्लीलपरिवादांश्च वर्ज्जयेत्॥ ३३॥

[A twice-born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals, looking at the Sun (in the morning and evening), obscene words and calumny. (33)

स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति।
उपनीय ददद्वेदमाचार्य्यः स उदाहृतः॥ ३४॥

He is called *guru,* who, having performed all the rites [beginning with the *Garbhādhāna*] delivers instructions in the *Vedas.* He is called *Ācārya* who teaches the *Vedas* after having performed only the ceremony of *Upanayana.* (34)

एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते।
एते मान्या यथापूर्व्वमेभ्यो माता गरीयसी॥ ३५॥

[He is called] *Upādhyāya* who teaches only a portion of the *Vedas;* [and he is] called *ṛtvik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

प्रतिवेदं ब्रह्मचर्य्यं द्वादशाब्दानि पञ्च वा।
ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे॥ ३६॥

In studying each *Veda,* one should lead the life of a religious student for twelve years, or for five years [at the lowest]. Some say [one should observe] *Brahmacarya* while studying the *Vedas.* [One should have] his hairs shaven in the sixteenth year [beginning with the conception]. (36)

आ षोडशाब्दाद्द्वाविंशाच्चतुर्व्विंशाच्च वत्सरात्।
ब्रह्मक्षत्रविशां काल औपनायनिकः परः॥ ३७॥

The period up to the sixteenth, twenty-second, and the twenty-fourth, year, is laid down as the time for *Upanayana* [respectively] for the *Brāhmaṇa, Kṣatriya* and the *Vaiśya.* (37)

अतःऊर्द्ध्वं परन्त्वेते सर्व्वधर्म्मबहिष्कृताः ।
सावित्रीपतिता व्रात्या व्रात्यस्तोमादृते क्रतोः ॥ ३८ ॥

After that, *i.e.,* (when *Upanayana* is performed) they are prohibited from performing all the religious rites, [and] reciting the *Gāyatrī* till they perform the. rite of the *Vrātyastoma.* (38) Name of a sacrifice performed to recover the rights forfeited by the non-performance of due Saṁskāras.

मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनात् ।
ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः ॥ ३९ ॥

The first birth proceeds from the parents, and the seconds, from the binding of the *Mauñjī* (investiture with the sacred thread); therefore the *Brāhmaṇas, Kṣatriyas,* and the *Vaiśyas* are called the twice-born. (39)

Mauñjī means the girdle of a *Brāhmaṇa* made of a striple string of *Muñja*-grass. *Mauñjibandhanam* means the binding of the *Muñja*-grass girdle, i.e., investiture with the sacred thread.

यज्ञानां तपसाञ्चैव शुभानाञ्चैव कर्म्मणाम् ।
वेद एव द्विजातीनां निःश्रेयसकरः परः ॥ ४० ॥

Of sacrifices, asceticism and sacred rites, the Veda alone is more powerful in bringing emancipation unto the twice-born [ones]. (40)

मधुना पयसा चैव स देवांस्तपयेद्द्विजः ।
पितृंश्च मधुसर्पिर्भ्यामृचोऽधीते तु योऽन्वहम् ॥ ४१ ॥

The twice-born, who daily studies the Ṛg-*Veda,* gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

यजूंषि शक्तितोऽधीते योऽन्वहं स धृतामृतैः ।
प्रीणाति देवानाज्येन मधुना च पितृंस्तथा ॥ ४२ ॥

He, who daily studies the *Yajur-Veda,* to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey. (42)

स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत्।
सामानि तृप्तिं कुर्य्याच्च पितृणां मधुसर्पिषा ॥ ४३ ॥

He, who daily studies the *Sāma-Veda*, gratifies the celestials with Soma-juice and clarified butter, and the departed manes with honey and clarified butter. (43)

मेदसा तर्पयेद्देवानथर्व्वाङ्गिरसः पठन्।
पितृश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः ॥ ४४ ॥

He, who daily studies, to the best of his power, the Atharvan of [Ṛṣi] Aṅgiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter. (44)

वाकोवाक्यं पुराणञ्च नाराशंसीश्च गाथिकाः।
इतिहासांस्तथा विद्यां योऽधीते शक्तितोऽन्वहम् ॥ ४५ ॥

मांसक्षीरौदनमधुतर्पणं स दिवौकसाम्।
करोति तृप्तिञ्च तथा पितृणां मधुसर्पिषा ॥ ४६ ॥

He, who studies daily, to the best of his power, the *Vedas* in the form of questions and answers, the *Purāṇas*, *Dharma-Śāstras* (Religious Codes), [*Rudra-daivatā*] *mantras*, *Gāthās*, *Itihāsas* (History), and other (Religious verses), sciences (*Vāruṇī*), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter. (45-46)

ते तृप्तास्तर्पयन्त्येनं सर्व्वकामफलैः शुभैः।
यं यं क्रतुमधीयेत तस्य तस्याप्नुयात् फलम् ॥ ४७ ॥

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious fruition of all his desires. He, who recites [the portion of a *Veda* relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice]. (47)

त्रिर्व्वित्तपूर्णपृथिवीदानस्य फलमश्नुते।
तपसश्च परस्येह नित्यं स्वाध्यायवान् द्विजः ॥ ४८ ॥

A twice-born person, who daily studies the *Vedas*, reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances. (48)

नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधौ ।
तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥ ४९ ॥

A perpetual religious student [who vows a life-long abstinence and celibacy,] should [for ever] live near his preceptor; in his absence, [near] his son; in the latter's absence, [near] his wife; [and in her absence,] near the sacred fire. (49)

अनेन विधिना देहं साधयन् विजितेन्द्रियः ।
ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥ ५० ॥

By such a method [a religious student] who has controlled his senses, after renouncing his body, attains to the region of Brahma; he is not born again in this world. (50)

गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।
वेदं व्रतानि वा पारं नीत्वाप्युभयमेव वा ॥ ५१ ॥

Having completed his Veda (i.e., Vedic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath. (51)

अविप्लुतब्रह्मचर्य्यो लक्षण्यां स्त्रियमुद्वहेत् ।
अनन्यपूर्व्विकां कान्तामसपिण्डां यवीयसीम् ॥ ५२ ॥

अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम् ।
पञ्चमात् सप्तमादूर्द्ध्वं मातृतः पितृतस्तथा ॥ ५३ ॥

[A twice-born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i.e.*, shorn of all defects, such as, eunuchism, etc.), *Ananyapūrvikām* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *Asapiṇḍām*, (*i.e.*, remote from his father's family by seven degrees and that of his mother by five,) younger in age, freed from (incurable) diseases, having brother, born in a different *gotra* (family), distanced from his mother's family by five degrees and that of his father by seven. (52-53)

दशरुषविख्याताच्छ्रोत्रियाणां महाकुलात् ।
स्फीतादपि न सञ्चारिरोगदोषसमन्वितात् ॥ ५४ ॥

[A maiden should be taken from] a highly respectable family, of persons well-read in the Vedas, and inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

एतैरेव गुणैर्युक्तः सवर्णः श्रोत्रियो वरः ।
यत्नात् परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः ॥ ५५ ॥

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the *Vedas*, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

यदुच्यते द्विजातीनां शूद्राद्दारोपसंग्रहः ।
न तन्मम मतं यस्मात्तत्रात्मा जायते स्वयम् ॥ ५६ ॥

There is a saying that the twice-born ones can get their wives from among the *Śūdras;* I do not approve of it; for, the *ātman* (soul) itself is born there (in the wife) [as the son]. (56) For the purpose of begetting a son, a twice-born one must not marry a *Śūdra* women. But he can, after the demise of his own caste, wife, take a *Śūdra* wife for the satisfaction of his carnal appetites. This is the purpos of the *Śloka*. If a *Brāhmaṇa,* however, begets a son upon his *Śūdra* wife, the son does not inherit his father's property.

तिस्रो वर्णानुपूर्व्येण द्वे तथैका यथाक्रमम् ।
ब्राह्मणक्षत्रियविशां भार्य्या स्वा शूद्रजन्मनः ॥ ५७ ॥

The *Brāhmaṇas,* Kṣatriyas and the *Vaiśyas* must take wives, three, two and one in number according to the order of their caste. The wife of a *Śūdra* must be of his own caste. (57)

A Brāhmaṇa can take his wife, three in number, from amongst the *Brāhmaṇa, Kṣatriya* and the *Vaiśyas;* and a *Vaiśya* can take one wife from amongst the *Vaiśyas.* a *Kṣatriya* can take two wives from amongst the *Kṣatriyas* and *Vaiśyas.*

ब्राह्मो विवाह आहूय दीयते शक्त्यलङ्कृता ।
तज्जः पुनात्युभयतः पुरुषानेकविंशतिम् ॥ ५८ ॥

That is called a *Brāhma* marriage where a maiden, adorned according to one's own power, is given away to [a bridegroom] on being invited. A son, begotten of such [a marriage], sanctifies twenty-one generations. (58)

Ten generations before, ten generations after, and the soul of the begetter.

यज्ञस्थायर्त्विजे दैव आदायार्षस्तु गोद्वयम् ।
चतुर्द्दश प्रथमजः पुनात्युत्तरजश्च षट् ॥ ५९ ॥

[That is called] *Daiva* [marriage] [in which a maiden is given to] a ṛtvija (priest), engaged in a sacrifice. [A marriage that is celebrated [after] taking a pair of cows [is called] Ārṣa. A son, born of the former, sanctifies fourteen generations and that of the latter, six. (59)

इत्युक्त्वा चरतां धर्म्मं सह या दीयतेऽर्थिने ।
स कायः पावयेत्तज्जः षट्षड् वंश्यान् सहात्मना ॥ ६० ॥

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her]; is called *Kāya* [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter]. (60)

आसुरो द्रविणादानाद्गन्धर्व्वः समयान्मिथः ।
राक्षसो युद्धहरणात् पैशाचं कन्यकाच्छलात् ॥ ६१ ॥

Āsura [marriage is that in which] money is taken [in exchange for the bride]; *Gāndharva* [marriage is that in which the parties] unite themselves by a vow of mutual love; a *Rākṣasa* marriage [is that in which the maiden] is carried away by fighting; [and] a *Piśāca* marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem). (61)

पाणिर्ग्राह्यः सवर्णासु गृह्णीयात् क्षत्रिया शरम्।
वैश्या प्रतोदमादद्याद्वेदने त्वग्रजन्मनः ॥ ६२ ॥

[In an alliance] between parties of the same caste, the hand should be taken; in that between a higher caste and a lower one, the *Kṣatriya* should take an arrow, and a *Vaiśya*], a goad. (62)

पिता पितामहो भ्राता सकुल्यो जननी तथा।
कन्याप्रदः पूर्व्वनाशे प्रकृतिस्थ परः परः ॥ ६३ ॥

A father, a grand-father, a brother, one of the same family, and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same, provided that] he is in natural temper, (*i.e.*, does not suffer from insanity). (63)

One of the eight forms of marriage otherwise called *Prājāpatya*.

अप्रयच्छन् समाप्नोति भ्रूणहत्यामृतावृतौ।
गम्यन्त्वभावे दातॄणां कन्या कुर्य्यात् स्वयंवरम् ॥ ६४ ॥

[A qualified person,] not giving away (in marriage, a maiden,) will be visited by the sin of the destruction of foetus at every time of her menses. In the absence of a giver, the maiden should herself give her away. (64)

सकृत् प्रदीयते कन्या हरंस्तां चौरदण्डभाक्।
दत्तामपि हरेत् पूर्व्वाच्छ्रेयांश्चेद्वर आव्रजेत् ॥ ६५ ॥

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or mind, he meets with the punishment of a thief. But if a bride-groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former). (65)

अनाख्याय ददद्दोषं दण्ड्य उत्तमसाहसम्।
अदुष्टाञ्च त्यजन् कन्यां दूषयंश्च मृषा शतम् ॥ ६६ ॥

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary

punishment (*Uttamasāhasam*). For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more. (66)

A fine of 1,000, or, according to some, 80,000 *paṇas*

अक्षता वा क्षता चैव पुनर्भूः संस्कृता पुनः ।
स्वैरिणी या हतिं हत्वा सवर्णं कामतः श्रयेत् ॥ ६७ ॥

A virgin (maiden, or one who has been known by a man, when purified again after performing the purificatory rites, is called 'born again' (*Punarbhū*). She, who having left her husband, seeks one of her own caste out of lust, is called *Svairiṇī* (an unchaste woman). (67)

अपुत्रां गुर्व्वनुज्ञातो देवरः पुत्रकाम्यया ।
सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात् ॥ ६८ ॥

आगर्भसम्भवाद्च्छेत् पतितस्त्वन्यथा भवेत् ।
अनेन विधिना जातः क्षेत्रजः स भवेत् सुतः ॥ ६९ ॥

A younger brother (of a women's husband), [in his absence,] a *Sapiṇḍa* (a kinsman connected by the offering of the funeral rice-ball to the manes), [in his absence] one of the same family (*Sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called] *Kṣetraja*.[2] (68-69)

One of the twelve kinds of sons allowed by the old *Hindū* Law; the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.

हताधिकारां मलिनां पिण्डमात्रोपजीविनीम् ।
परिभूतामधः शय्यां वासयेद्व्यभिचारिणीम् ॥ ७० ॥

[One should make] an unchaste wife,—deprived of [all her] rights, living poorly, taking only a morsel of food, (*piṇḍamātropajīvinīm*), always chidden and lying on earth,—live in his own house, [so that she might withdraw herself from her sinful course]. (70)

She will be allowed only that quantity of food which will keep her body and soul together.

सोमः शौचं ददौ तासां गन्धर्वाश्च शुभां गिरम्।
पावकः सर्व्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥ ७१ ॥

The Moon has conferred on them (women) purity; the *Gandharvas*, sweet speech; [and] Fire, the most exalted state of holiness; [therefore] women are most holy. (71)

व्यभिचारादृतौ शुद्धिर्गर्भे त्यागो विधीयते।
गर्भभर्त्तृवधादौ च तथा महति पातके ॥ ७२ ॥

[If a woman commit] adultery [mentally] [she gets] purified with her menses; renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man], or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc. (72)

सुरापी व्याधिता धूर्त्ता वन्ध्यार्थघ्न्यप्रियंवदा।
स्त्रीप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणी तथा ॥ ७३ ॥

One can take a second wife, [if his exiting wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only], and is inimical to her husband. (73)

अधिविन्ना तु भर्त्तव्या महद्देनाऽन्यथा भवेत्।
यथानुकूल्यं दम्पत्योस्त्रिवर्गस्तत्र वर्णते ॥ ७४ ॥

But the superseded wife should (always) be maintained; otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other. (74)

मृते जीवति वा पत्यौ या नान्यमुपगच्छति।
सेह कीर्त्तिमवाप्नोति मोदते चोमया सह ॥ ७५ ॥

[The woman], who does not see any other man, whether her husband is alive or dead, reaps great fame in this world and sports with *Umā* in the next. (75)

The consort of *Śiva*, one of the three deities of *Hindū* Triad.

आज्ञासम्पादिनीं दक्षां वीरसूं प्रियवादिनीम् ।
त्यजन् दाप्यस्तृतीयांशमद्रव्यो भरणं स्त्रियाः ॥ ७६ ॥

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet-speeched, she should be given one third of [her husband's] property and maintenance [if he is poor]. (76)

स्त्रीभिर्भर्त्तृवचः कार्य्यमेष धर्म्मः परः स्त्रियाः ।
आ शुद्धेः सम्प्रतीक्ष्यो हि महापातकदूषितः ॥ ७७ ॥

A wife should carry into practice her husbands words,—for this is highest. duty of wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्रप्रपोत्रकैः ।
यस्मात्तस्मात् स्त्रियः सेव्या भर्त्तव्याश्च सुरक्षिताः ॥ ७८ ॥

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter; for these purposes a wife should be served and well-maintained and protected. (78)

These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter; one's progeny being entitled to perform the *Agnihotra* rites.
A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes.

षोडशर्त्तूनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
ब्रह्मचार्य्येव पर्व्वाण्याद्याश्चतस्त्रस्तु वर्ज्जयेत् ॥ ७९ ॥

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is

Brahmacarya. On the other hand, one should avoid *parva* days and the first four days [of the menses]. (79)

If one knows his wife under these regulations he does not lose the vow of a religious student.
One should not know his wife on *Caturdaśī* (fourteenth day of the month), *Aṣṭamī* (eighth day), *Amāvasyā* (the last day of the dark half month), and the last day of the month.

एवं गच्छन् स्त्रियं क्षामां मघां मूलञ्च वर्ज्जयेत् ।
शस्त इन्दौ सकृत् पुत्रं लक्षण्यं जनयेत्पुमान् ॥ ८० ॥

[One] should [always] avoid *Maghā* and *Mūla* ; and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

The tenth lunar mansion contianing five stars—the thirteenth day of the dark half of *Bhādrapada.*
The Asterism Mūla.

यथाकामी भवेद्वापि स्त्रीणां वरमनुस्मरन् ।
स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतः स्मृताः ॥ ८१ ॥

Remembering the vow of women, being faithfully devoted to one's own wife and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smṛtis that women should be protected (by every means) . (81)

According to the Smṛtis one commits a great sin if he does not satisfy the sexual desire of his wife.

भर्तृभ्रातृपितृज्ञातिश्वश्रूश्वशुरदेवरैः ।
बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः ॥ ८२ ॥

Women should [always] be adored by the husband, brother, father, kinsman, mother-in-law, father-in-law, husband's younger brother and the other relatives with ornaments, clothes and food. (82)

संयतोपस्करा दक्षा हृष्टा व्ययपराङ्न्मुखी ।
कुर्य्याच्छ्वशुरयो पादवन्दनं भर्तृतत्परा ॥ ८३ ॥

Women should keep the household articles in order, be expert [in domestic works, contented, economical in expenditure, salute the feet of their mothers-in-law and fathers-in-law and be devoted to their husbands]. (83)

क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् ।
हास्यं परगृहे यानं त्यजेत् प्रोषितभर्त्तृका ॥ ८४ ॥

A women, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses. (84)

रक्षेत् कन्यां पिता विन्नां पतिः पुत्रास्तु वार्द्धके ।
अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न क्वचित् स्त्रियाः ॥ ८५ ॥

A father should protect [a woman when she is] a maiden; a husband after she is married; and a son, in her old age; in the absence [of a legitimate protector] the kinsmen [should protect her]; independence is not for womankind. (85)

पितृमातृसुत भ्रातृश्वश्रूश्वशुरमातुलैः ।
हीना न स्याद्विना भर्त्ता गर्हणीयान्यथा भवेत् ॥ ८६ ॥

A woman, having no husband, should be taken care of by the father, mother, son, brother mother-in-law, father-in-law, or maternal uncle; otherwise she will be an object of censure. (86)

पतिप्रियहिते युक्ता स्वाचारा संयतेन्द्रिया ।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥ ८७ ॥

[The woman who is] devoted to the well-being of her husband, is observant of good conduct and has [her] senses under restraint, reaps glory in this world and incomparable bliss in the next. (87)

सत्यामन्यां सवर्णायां धर्म्मकार्य्यं न कारयेत् ।
सवर्णासु विधौ धर्म्मे ज्येष्ठया न विनेतराः ॥ ८८ ॥

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform

the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

दाहयित्वाग्निहोत्रेण स्त्रियं वृत्तवतीं पतिः ।
आहरेद्विधिवद्दारानग्नींश्चैवाविलम्बयन् ॥ ८९ ॥

Having burnt a wife of good conduct with *Agnihotra*, a husband should, duly and without delay, marry her again and bring fire. (89)

Maintenance of and offering oblations to, the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *Āśrama* or mode life.

सवर्णेभ्य सवर्णासु जायन्ते वै सजातयः ।
अनिन्देषु विवाहेषु पुत्राः सन्तानवर्द्धनाः ॥ ९० ॥

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as *Brāhma*, etc.,) multiply the race. (90)

विप्रान्मूर्द्धाभिषिक्तो हि क्षत्रियाणां विशः स्त्रियाम् ।
अम्बष्ठः शूद्र्यां निषादो जातः पारशवोऽपि वा ॥ ९१ ॥

The son begotten on a *Kṣatriya* wife by a *Brāhmaṇa*, [is called] *Mūrdhābhiṣikta*; than on a *Vaiśya* wife, *Ambaṣṭha*; that on a *Śūdra* wife, *Niṣāda* or *Pāraśava*. (91)

वैश्याशूद्र्योस्तु राजन्यामाहिष्योग्रौ सुतौ स्मृतौ ।
वैश्यात्तु करणः शूद्र्यां विन्नास्वेष विधिः स्मृतः ॥ ९२ ॥

Sons [begotten] on *Vaiśya*-and *Śūdra* [women] by a *Kṣatriya*, [are respectively known] in the *Smṛtis* [as] *Māhiṣya* and *Ugra*. [The son begotten on a] *Śūdra* [woman] by a *Vaiśya*, [is called] *Karaṇa*. The rule applies, according to the *Smṛts*, to married wives. (92)

ब्राह्मण्यां क्षत्रियात् सूतो वैश्याद्वैदेहकस्यथा।
शूद्राज्जातस्तु चाण्डालः सर्व्वधर्म्मबहिष्कृतः ॥ ९३ ॥

[The son begotten by a] *Kṣatriya* on a *Brāhmaṇa* [woman, is called] *Sūta;* [that begotten by a] *Vaiśya,* [is called] *Vaidehaka;* [that begotten by a] *Śūdra* is *Cāṇḍāla* driven out of the pale of all religious rites. (93)

क्षत्रिया मागधं वैश्याच्छूद्रात् क्षत्तारमेव तु।
शूद्रादायोगवं वैश्या जनयामास वै सुतम् ॥ ९४ ॥

[A son born of a] *Kṣatriya* [mother] by a *Vaiśya* [father] [is called] *Māgadha;* [that begotten by a] *Śūdra* [is called] *Kṣattā;* a *Śūdra* begets on a *Vaiśya* woman a son [called] *Ayogava.* (94)

माहिष्येण करण्यान्तु रथकारः प्रजायते।
असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥ ९५ ॥

A *Māhiṣya* begets on a *Karaṇa* woman [a son called] *Rathakāra.* Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good) (95)

जात्युत्कर्षो युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा।
व्यत्यये कर्म्मणां साम्यं पूर्व्ववच्चोत्तराधमम् ॥ ९६ ॥

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth); [in case of the existence of] a degraded livelihood, equality [of lower caste takes place in the seventh, sixth, or the fifth, birth]; [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a *Kṣatriya* on a *Mūrdhābhiṣiktā* woman) and *Adhama* (son begotten on her by a Brāhmaṇa) [should be determined] as before. (96)

The purport of the *Śloka* is:— If a *Brāhmaṇa* continues to marry a girl begotten on a *Niṣāda* woman by a *Brāhmaṇa* for five generations, the son begotten thus in the sixth generation attains to the status of a *Brāhmaṇa*. Thus the attainment of a higher caste takes place in the seventh generation.

कर्म्म स्मार्त्तं विवाहाग्नौ कुर्व्वीत प्रत्यहं गृही।
दायकालकृतेनापि श्रौतं वैतानिकाग्निषु॥ ९७॥

A person, leading the domestic mode of life, should daily perform the *Smārta* (prescribed in a Code of Laws) actions in the *Vivāha* Fire or that brought according to the division of time, and *Śrauta* (prescribed in the *Śruti*) actions in *Vaitānika* Fire. (97)

A fire that is kept in the house for domestic rites.
A sacrificial fire.

शरीरचिन्तां निर्व्वर्त्य कृतशौचविधिर्द्विजः।
प्रातःसन्ध्यामुपासीत दन्तधावनपूर्व्वकम्॥ ९८॥

Having passed urine and excreta (*Śarīracintā*) and duly performed the purificatory actions and cleansed his teeth, a twice-born one should recite his morning prayers. (98)

हुत्वाग्नीन् सूर्य्यदैवत्यान् जपेन्मन्त्रान् समाहितः।
वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च॥ ९९॥

[Then] having offered oblations to Fire, [he] being self-controlled, should recite the *Sūryyadaivata*-Mantras and study the *Vedas* and various other scriptural works. (99)

उपेयादीश्वरञ्चैव योगक्षेमार्थसिद्धये।
स्नात्वा देवान् पितृंश्चैव तर्पयेदर्च्चयेत्तथा॥ १००॥

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king; then; after bathing, he should offer oblations of water to the celestials and the departed manes (*Pitṛs*). (100)

वेदाथर्व्वपुराणानि सेतिहासानि शक्तितः।
जपयज्ञप्रसिद्ध्यर्थं विद्याञ्चाध्यात्मिकीञ्जपेत्॥ १०१॥

For attaining consummate result in recitaion and sacrifice, he should study the *Vedas* (the *Ṛk*, *Yajus*, *Sāman*, and the *Atharvan*), the *Purāṇas*, the *Itihāsas*, (and the entire body of spiritual sciences), according to his might. (101)

वलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रिया।
भूतपित्रमरब्रह्ममनुष्याणां महामखाः ॥ १०२ ॥

Sacrifice of animals (*Vali*), oblation or food offered to the manes (*Svadhā*), oblation to Fire (*Homa*), study and teaching of the Vedās (*Svādhyāya*), and the reception of guests, are the great sacrifices of the *Bhūtas* (evil spirits), *Pitṛs* (departed manes), *Devas* (celestials), *Brahmā*, and *Manuṣya* (mankind). (102)

देवेभ्यश्च हुतादन्नाच्छेषाद्भूतवलिं हरेत्।
अन्नं भूमौ श्वचाण्डालवायसेभ्यश्च निक्षिपेत् ॥ १०३ ॥

From amongst the remnant of food offered in Fire to the celestials, [one] should procure food for the evil spirits, and then throw a portion on earth for the dogs, the *Cāṇḍālas* (degraded caste), the crows, etc. (103)

अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं बलम्।
स्वाध्यायमन्वहं कुर्य्यान्न पचेदन्नमात्मने ॥ १०४ ॥

One should daily offer food and water to the departed manes and human beings: one should daily study and teach the *Vedas*, [but] one should never cook food for oneself. (104)

बालं सुवासिनीवृद्धगर्भिण्यातुरकन्यकाः।
सम्भोज्यातिथिभृत्यांश्च दम्पत्योः शेषभोजनम् ॥ १०५ ॥

After having fed the child, the woman who lives in her father's house after being married, the aged, women in family way, the diseased, the maiden, the guests, and the servants, the husband and wife should partake of the residue. (105)

आपोशानेनोपरिष्टादधस्तादश्नता तथा।
अनग्नममृतञ्चैव कार्य्यमन्नं द्विजन्मना ॥ १०६ ॥

Before and after taking meals, the food should be converted into a substance not other than fire ànd nectar with the *Āpośāna* (prayer).[1] (106)

A kind of prayer or formula repeated before and after eating; the formulas being respectively
अमृतोपिस्तरणमपि स्वाहा and अमृतापिधानमपिस्वाहा

अतिथित्वेन वर्णेभ्यो देयं शक्त्यानुपूर्व्वशः ।
अप्रणोद्योऽतिथिं सायमपि वाग्भूतृणोदकः ॥ १०७ ॥

[One] should give, according to his might [food, etc.,] to all the castes [arrived] as guests. If a guest comes uninvited [even] in the night, [one should treat him] with words, earth, grass and water. (107)

सत्कृत्य भिक्षवे भिक्षा दातव्या सव्रताय च ।
भोजयेच्चागतान् काले सखिसम्बन्धिबान्धवान् ॥ १०८ ॥

Alms should be given to a beggar after having received him well; (similarly) to a *Brahmacārin;* [one] should feed friends and relatives arrived at the time of taking meals. (108)

महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः ॥ १०९ ॥

[One should] place before a *Śrotriyaḥ* a big bull or a big goat; one should offer him a welcome, a seat, sweet food and sweet words. (109)

One should not make a gift of them or kill them for the learned *Brāhmaṇa* but simply place them before him as a sort of hearty welcome.

प्रतिसंवत्सरन्त्वर्घ्याः स्नातकाचार्य्यपार्थिवाः ।
प्रियो विवाह्यश्च तथा यज्ञं प्रत्यृत्विजः पुनः ॥ ११० ॥

A *Snātaka,* a preceptor, a king, a friend and relations formed by marriage (such as son-in-law father-in-law, maternal uncle, etc.,) should be offered *arghya*[3] once a year; a *ṛtvik* (sacrificial priest) should again and again be [similarly honoured]. (110)

A *Brāhmaṇa* who has performed the ceremony of ablution which has to be performed on his finishing the first *Āśrama.*

A respectful offering or oblation to a god or a venerable person; the ingredients of this offering are:
आपः क्षीरं कुशाग्रं च दधिसर्पिः सतण्डुलम् ।
यवः सिद्धार्थकञ्चैव अष्टांगोऽर्घः प्रकीर्त्तितः ॥

अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः ।
मान्यावेती गृहस्थस्य ब्रह्मलोकमभीप्सितः ॥ १११ ॥

A traveller is to be known as an *atithī* (guest), and one versed in the *Vedas* as *Śrotriya*. [They are] both worthy of respect to a householder who desires for the region of *Brahmā*. (111)

परपाकरुचिर्न स्यादनिन्द्यामन्त्रणादृते ।
वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम् ॥११२ ॥

Save when invited by a person of unimpeachable character, one should have no desire for food cooked by any other person. [One should] avoid fickleness of speech, unsteadiness of hands and feet and over-feeding. (112)

अतिथिं श्रोत्रियं तृप्तमासीमान्तमनुव्रजेत् ।
अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः ॥ ११३ ॥

[One should] follow to the end of the boundary [of one's house] a *Śrotriya* guest gratified with feeding, [and] spend the rest of the day in the company of good and prosperous friends. (113)

Śiṣṭhairiṣṭhai means here friends well-versed in the *Itihāsas*, the *Purāṇas* and poetic literature and clever in carrying on conversation. We have given the literal translation in the body.

उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च ।
भृत्यैः परिवृतो भुक्त्वा नातितृप्तोऽथ संविशेत् ॥ ११४ ॥

Having performed the evening devotion, offered oblation to [the three] Fires and worshipped them, [one] surrounded by servants, should take food moderately [and] then go to bed. (114)

Anatitṛptijanaka i.e., must not be overfed.

ब्रह्मे मुहूर्त्ते उत्थाय चिन्तयेदात्मनोहितम् ।
धर्म्मार्थकामान् स्वेकाले यथाशक्ति न हापयेत् ॥५१ ॥

Having risen from the bed at *Brāhma-muhūrtta* (early part of dawn), [one should] think of the wellbeing of one's soul,

and, then according to one's might and in proper time, serve virtue, worldly profit and pleasure. (115)

विद्याकर्म्मवयोबन्धुवित्तैर्मान्या यथाक्रमम् ।
एतैः प्रभूतैः शूद्रोऽपि वार्द्धके मानमर्हति ॥ ११६ ॥

[One] is respected in order [according to one's endowment] of learning, religious deeds, age, friends and wealth. Endued with all these even a *Śūdra*, in his old age, deserves respect. (116)

वृद्धभारिनृपस्नातस्त्रीरोगिवरचक्रिणाम् ।
पन्था देयो नृपस्तेषां मान्यः स्नातस्तु भूपतेः ॥११७ ॥

An aged burden-carrier, a king, a *Snātaka*, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road; a king is adorable unto them all; but a Snātaka, [even] to the king. (117)

इज्याध्ययनदानानि वैश्यस्य क्षत्रियस्य च ।
प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा ॥ ११८ ॥

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the *Vaiśyas* and *Kṣatriyas*; the *Brāhmaṇas* have in addition to these, the acceptance of gifts, the performance of religious rites for others, and teaching. (118)

प्रधानं क्षत्रिये कर्म्म प्रजानां परिपालनम् ।
कुषीदकृषिवाणिज्यं पाशुपाल्यं विशः स्मृतम् ॥ ११९ ॥

The highest duty of a *Kṣatriya* is the protection of subjects; money-leading, agriculture., trade and the tending of cattle are sanctioned for the *Vaiśyas*. (119)

शूद्रस्य द्विजशुश्रूषा तयाजीवन् वणिग्भवेत् ।
शिल्पैर्व्वा विविधैर्जीवेद्द्विजातिहितमाचरन् ॥ १२० ॥

The service of the twice-born, is [the duty of a] *Śūdra*; if he cannot maintain himself by that, he may become a tradesman; or he may maintain himself with various works of art, but he should always do good unto the twice-born. (120)

भार्य्यारतिः शुचिर्भृत्यभर्त्ता श्राद्धक्रियारतः ।
नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत् ॥ १२१ ॥

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of *Śrāddha*. With the recitation of the *Mantra-Namas*, he should perform the five *Yajñas*. (121)

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
दानं दया दमः क्षान्तिः सर्व्वेषां धर्म्मसाधनम् ॥ १२२ ॥

Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy, self-restraint, and forgiveness, are the religious practices for all. (122)

वयोबुद्ध्यर्थवाग्वेशश्रुताभिजनकर्म्मणाम् ।
आचरेत् सदृशीं वृत्तिमजिह्माम्शठां तथा ॥ १२३ ॥

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words, dress, learning, family, and deeds. (123)

त्रैवार्षिकाधिकान्नो यः स तु सोमं पिबेद्विजः ।
प्राक्सौमिकीः क्रियाः कुर्य्याद्यस्यान्नं वार्षिकं भवेत् ॥ १२४ ॥

The twice-born one, who has in store food for three years to last, can drink *Soma*-juice; [and] one, who has food in store for a year, before the drinking of *Soma*. should perform the rites which ought to be performed, (*i.e.*, the *Agnihotra*.) (124)

प्रतिसंवत्सरं सोमः पशुः प्रत्ययनन्तथा ।
कर्त्तव्याग्रयणेष्टिश्च चातुर्म्मास्यानि चैव हि ॥१२५ ॥

One: should perform every year the *Soma-Yajña*; at every *Ayana* (the period of duration of the sun's passage, north and south of the equator), the *Paśu-Yajña*; [at the time of : the growth of corns], the *Agrayaṇa-Yajña*; [and at every year], the Cāturmmāsya. (125)

एषामसम्भवे कुर्य्यादिष्टिं वैश्वानरीं द्विजः ।
हीनकल्पं न कुर्व्वीत सति द्रव्येऽफलप्रदम् ॥ १२६ ॥

[The celebration of] all these becoming impossible, a twice-born one should celebrate the *Vaisvānarī* (Fire Sacrifice;

but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object.) (126)

चाण्डालो जायते यज्ञकरणाच्छूद्रभिक्षितात्।
यज्ञार्थं लब्धमददद्भासः काकोऽपि वा भवेत्॥ १२७॥

If a sacrifice is performed with articles begged from a *Śūdra* one is born as a *Cāndāla*, [if one does not give away] every article obtained for a sacrifice he becomes a crow. (127)

कुशूलकुम्भीधान्यो वा त्र्यैहिकोऽश्वस्तनोऽपि वा।
जीवेद्वापि शिलोञ्छेन श्रेयानेषां परः परः॥ १२८॥

By [means of] *Śila* (gathering of corns dropped or thrown by others), and *Uñccha* (taking of a parcel of corn thrown by others), [or] by being *Kuśūla* (having foodstuff capable of maintaining his relatives for twelve days), [or] *Kumbhī* (having the same for six days), [or] having foodstuff for three days, [or] being *Aśvastana* (one who has no food for the morrow), [a householder] should carry on his livelihood; of these [modes], each succeeding one is superior to the former. (128)

न स्वाध्यायविरोध्यर्थमीहेत न यतस्ततः।
न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत्॥ १२९॥

[One should] never accept an adverse interpretation of the *Vedas*, gifts from unknown persons, [gain livehood] by officiating as a priest to an unworthy person, nor by singing and dancing; and [should] always be contented. (129)

राजान्तेवासियाज्येभ्यः सीदन्निच्छेद्धनं क्षुधा।
दम्भिहैतुकपाषण्डवकवृत्तींश्च वर्जयेत्॥ १३०॥

When stricken with hunger. (*i.e.*, when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary, and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings, follow orders of life not sanctioned in the scriptures and who follow the conduct of cranes (cheats). (130)

शुक्लाम्बरधरो नीचवेशश्मश्रुनखः शुचिः ।
न भार्य्यादर्शनेऽश्नीयान्नैकवासा न संस्थितः ॥१३१ ॥

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified; one should not take food, before one's wife, with one piece of cloth on, or while standing. (131)

न संशयं प्रपद्येत नाकस्मादप्रियं वदेत् ।
नाहितं नानृतञ्चैव न स्तेनः स्यान्नवार्द्धुषिः ॥ १३२ ॥

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words, or do what is not conducive to [one's] well-being; one should not speak untruthful words, steal, or maintain oneself with forbidden means. (132)

दाक्षायणी ब्रह्मसूत्री वेणुमान् सकमण्डलुः ।
कुर्य्यात् प्रदक्षिणं देवमृद्गोविप्रवनस्पतीन् ॥ १३३ ॥

[One should] wear golden Kuṇḍalas (ear-ornaments) and the sacred thread, and hold the bamboo-stick and the Kamaṇḍalu (water-pitcher); [one] should go round the image of a deity, raised earth, a cow, a *Brāhmaṇa* and tree. (133)

न तु मेहेन्नदीच्छायावर्त्मगोष्ठाम्बुभस्मसु ।
न प्रत्यर्काग्निगोसोमसन्ध्याम्बुस्त्रीद्विजन्मनः ॥ १३४ ॥

One should not pass urine and excreta in a river, in a shady place, on a public way, in a pasturage, in water and ashes; nor before fire, the sun, the moon, a woman or a *Brāhmaṇa*, and at the period of conjunction. (134)

मेक्षेतार्कं न नग्नां स्त्रीं न च संस्पृष्टमैथुनाम् ।
न च मूत्रपुरीषं वा नाशुची राहुतारकाः ॥ १३५ ॥

[One should] not eye the sun, a woman naked, or engaged in sexual intercourse; should not look at urine and excreta, and being impure, at Rāhu and stars. (135)

अयं मे वज्र इत्येवं सर्व्वमन्त्रमुदारयन्।
वर्षत्स्वप्रावृतो गच्छेत् स्वप्यात् प्रत्यक्शिरा न च ॥ १३६ ॥

One should not go uncovered, while raining, reciting all the *Mantras*, such as, "This is my thunderbolt." One should not go to bed naked with one's head towards the west. (136)

ष्ठीवनासृक्शकृन्मूत्ररेतांस्यप्सु न निक्षिपेत्।
पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत्॥ १३७ ॥

[One should not] throw into water, saliva, blood, excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over. (137)

जलं पिबेन्नाञ्जलिना शयानं न प्रबोधयेत्।
नाक्षैः क्रीडेन्न धर्म्मघ्नैर्व्व्याधितैर्व्वा न संविशेत्॥ १३८ ॥

[One should] not drink water with one's folded palms, nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

विरुद्धं वर्ज्जयेत् कर्म्म प्रेतधूमं नदीतरम्।
केशभस्मतुषाङ्गारकापालेषु च संस्थितिम्॥ १३९ ॥

[One should] avoid forbidden deeds. the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skullbones. (139)

नाचक्षीत धयन्तीं गां नाद्वारेण विशेत् क्वचित्।
न राज्ञः प्रतिगृह्णीयाल्लब्धस्योच्छास्त्रवर्त्तिनः ॥ १४० ॥

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions. (140)

प्रतिग्रहे सूनिचक्रिध्वजिवेश्यानराधिपाः।
दुष्टाः दशगुणं पूर्व्वात् पूर्व्वादेते यथोत्तरम्॥ १४१ ॥

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one. (141)

अध्यायानामुपाकर्म्म श्रावण्यां श्रवणेन वा।
हस्तेनौषधिभावे वा पञ्चम्यां श्रावणस्य तु ॥ १४२ ॥

When medicinal herbs grow, on the full-moon day of *Śrāvaṇa* (month), or on a day, under the *Śravaṇā* asterism, or on the fifth day under *Hasta* asterism, one should begin the study of the *Vedas*. (142)

A lunar month corresponding to July and August.

Name of the thirteenth lunar mansion consisting of five stars.

सौरमासस्य रोहिण्यामष्टकायामथापि वा।
जलान्ते च्छन्दसां कुर्य्यात्तदुत्सर्गविधिं बहिः ॥ १४३ ॥

On a day under the *Rohiṇī* asterism in the month of *Pauṣa*, or on an *Aṣṭakā Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Vedic studies. (143)

Name of the fourth lunar mansion consisting of five stars figured by a cart.

A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon.

त्र्यहं प्रेतेष्वनध्यायः शिष्यर्त्विग्गुरुबन्धुषु।
उपाकर्म्मणि चोत्सर्गे स्वशाखाश्रोत्रिये मृते ॥१४४॥

At the death of a disciple, a *Ṛtvik*, a preceptor, a friend, or a *Śrotriya* studying the same branch of the *Veda*, at *Upākarman* (a ceremony performed before commencing to read the *Veda*), and at *Utsarga* (dedication), the *Vedas* should not be studied for three days. (144)

सन्ध्यागर्ज्जितनिर्घातभूकम्पोल्कानिपातने।
समाप्य वेदं द्युनिशमारण्यकमधीत्य च ॥ १४५ ॥

If there is roaring of clouds in the morning and evening, an ominous sound in the sky, earthquake and dropping of fire-brands, the finishing of the *Vedas* and the study of the *Āraṇyakas* should be stopped for one day and night. (145)

पञ्चदश्यां चतुर्दश्यामष्टम्यां राहुसूतके।
ऋतुसन्धिषु भुक्त्वा वा श्राद्धिकं प्रतिगृह्य च ॥ १४६ ॥

[Similarly, *i.e.*, the study should be stopped for one whole day and night] on *Amāvasyā* (the fifteenth day of the dark-half

month), on the fullmoon day, fourteenth day eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons, on the day when one partakes of food and accepts presents, on the occasion of a *Śrāddha*. (146)

Here the word *Ṛtu* refers to the summer, rainy and winter seasons, *i.e.*, on the *Pratipad* day of *Caitra*, Śrāvaṇa, and *Agrahāyaṇa*, the Veda should not be studied.

पशुमण्डूकनकुलमार्जारश्वाहिमुशिकैः ।
कृतेऽन्तरे अहोरात्रं शक्रपाते तथोच्छ्रये ॥ १४७ ॥

If any *paśu* (animals which are fourteen in number, *viz.*, cow, sheep, goat horse, mule, ass and man—these domestic, and buffalo, monkey, bear, reptile, *ruru*-deer, spotted-antelope and deer—these wild ones), or a frog, mungoose, cat, horse and mouse, [happens] to pass between [a student and preceptor], or [on the day of] the hoisting and throwing down of the enemy's [standard], [Vedic studies should be stopped] for one day and night. (147)

श्वक्रोष्टुगर्दभोलूकसामवाणार्त्तनिस्वने ।
अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके ॥ १४८ ॥
देशेऽशुचावात्मनि च विद्युत्स्तनितसप्लवे
भुक्त्वार्द्रपाणिरम्भोऽन्तरर्द्धरोत्रऽतिमारुते ॥ १४९ ॥
पाशुवर्षे दिशां दाहेसन्ध्यानीहारभीतिषु ।
धावतः पूतिगन्धे च शिष्टे व गृहमागते ॥ १५० ॥
खैराष्ट्रयानहत्यश्वनौवृक्षेरिणरोहणे ।
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान् विदुः ॥ १५१ ॥

[Similarly it should not be studied] when a dog, jackal, ass, or an owl emits a noise, [when] the *Sāmans* are sung [when there is any sound] of arrows, [when] the cry of a person in danger [is heard], near an unholy [place or object], a dead body, a *Śūdra*, a degraded caste, a cremation-ground, a fallen person, an unholy place, in an impure state, when the muttering of clouds and thunder is heard, when the hand is yet wet after

eating, within water, in the middle of the night, when high winds blow, when ominous dust is showered, when the quarters are ablaze, at the periods of conjunction, when any fear (proceeds either from a king or a robber), while running, when a bad smell comes, when a good person arrives at the house, while going on as ass, camel, chariot, elephant, horse, boat, tree, or a desert. These thirty-seven are known as periods not fit for Vedic studies. (148—151)

देवर्त्विक्स्नातकाचार्य्यराज्ञां छायां परस्त्रियाः।
नाक्रमेद्रक्तविण्मूत्रष्ठीवनोद्वर्त्तनादि च ॥ १५२ ॥

[One should not] cross an idol, a Ṛtvik, a Snātaka, a preceptor, the shadow of another's wife, blood, excreta, urine, saliva, turmeric etc., that had been rubbed on the person, and others (*i.e.*, water used for bathing, etc.) (152)

विप्रा हि क्षत्रियात्मानो नावज्ञेयाः कदाचन।
आमृत्योः श्रियमाकाङ्क्षेन्न कञ्चिन्मर्म्माणि स्पृशेत् ॥ १५३ ॥

A learned *Brāhmaṇa*, a serpent, a *Kṣatriya* king and one's ownself should never be treated lightly. One should desire for riches until death, but one should never cut any person to the quick. (153)

दूरादुच्छिष्टविण्मूत्रपादाम्भांसि समुत्सृजेत्।
श्रुतिस्मृत्युदितं सम्यक् नित्यमाचारमाचरेत् ॥ १५४ ॥

[One should] throw at a distance [from the house] remnants of food, excreta, urine and water used for washing feet; and should daily follow the rules of conduct laid down in the *Śrutis* and *Smṛtis.* (154)

गोब्राह्मणानलान्नानि नोच्छिष्टानि पदा स्पृशेत्।
न निन्दाताडने कुर्य्यात् सुतं शिष्यञ्च ताडयेत् ॥ १५५ ॥

One should never touch with foot, a cow, a *Brāhmaṇa*, fire and the remnant of cooked rice left after eating; should not vilify or chastise another; but one can reprove a son or a disciple [at the time of teaching]. (155)

कर्म्मणा मनसा वाचा यत्नाद्धर्म्मं समाचरेत् ।
अस्वर्ग्यं लोकविद्विष्टं धर्म्ममप्याचरेन्न तु ॥ १५६ ॥

[One should] perform religious rites carefully by deeds, mind and words; one should not perform a religious rite which is censured by the people and which does not lead to the celestial region [even if it is sanctioned in the Scriptures]. (156)

मातृपित्रतिथिभ्रातृजामिसम्बन्धिमातुलैः ।
वृद्धबालातुराचार्य्यवैद्यसंश्रितबान्धवैः ॥ १५७ ॥
ऋत्विक् पुरोहितापत्यभार्य्यादासस्वसृस्वकैः ।
विवादं वर्ज्जयित्वातु सर्व्वान् लोकान् जयेद्गृही ॥१५८ ॥

Having renounced dissensions with mother, father, guest, brother, *Jāmi* (sister, daughter or daughter-in-law) *Sambandhi* (father-in-law, brother-in-law, etc.,) maternal uncle, an old man, a boy, a diseased person, a preceptor, a physician, a dependant, a friend, a *Ṛtvik*, a priest, son, daughter, wife, servant, sister and kinsmen, a householder conquers all the regions. (157—158)

पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिषु ।
स्नायान्नदीदेवखातगर्त्तप्रस्रवणेषु च ॥ १५९ ॥

One should not, without uplifting the five *piṇḍas* (funeral cakes), bathe in a pool of water belonging to another person. [But one can] bathe in a river, a tank, dedicated to a deity, a pool and a fountain. (159)

परशय्यासनोद्यानगृहयानानि वर्ज्जयेत् ।
अदत्तान्यग्निहीनस्य नान्नमद्यादनापदि ॥ १६० ॥

One should avoid the bed, seat, garden-house and the conveyance belonging to another person; one should not, except at a critical moment, partake of the boiled rice of a person who is not [entitled to maintain] Fire. (160)

कदर्य्यबद्धचौराणां क्लीबरङ्गवतारिणाम्।
वेणाभिशस्तवार्द्धुषिगणिकागणदीक्षिणाम्॥ १६१॥

चिकित्सकातुरक्रुद्धपुंश्चलीमत्तविद्विषाम्।
क्रूरोग्रपतितव्रात्यदाम्भिकोच्छिष्टभोजिनाम्॥ १६२॥

अवीरास्त्रीस्वर्णकारस्त्रीजितग्रामयाजिनाम्।
शस्त्रविक्रयिकर्म्मारतुन्नवायश्ववजीविनाम्॥ १६३॥

नृशंसराजरजककृतघ्नवधजीविनाम्।
चैलधावसुराजीविसहोपपतिवेश्मनाम्॥ १६४॥

पिशुनानृतिनोश्चैव तथा चक्रिकवन्दिनाम्।
एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा॥ १६५॥

A miser, one fettered in a chain, a thief, a eunuch, an actor, one living on bamboo (*i.e.*, bamboo-made articles), one notorious for doing evil deeds, a usurer, a public woman, a multitude of men, one initiated into a sacrifice before *Agniṣṭoma*, a physician, a person in difficulty, an angry person, a loose woman, a drunkard, an enemy, a wily wight, a terrific [person], a degraded [individual], a *Vrātya* (a man of the first three classes who has lost caste owing to the non-performance of the principal *Saṁskāras* ir Purificatory rites), (especially the investiture of the sacred thread over him), a vain man (*i.e.*, who performs religious works for name), one who partakes of eaten food, a women having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others faults, a liar, an oilman, a panegyrist, a seller of *Soma*-juice,—the food of all these persons should not be partaken of. (161—165)

By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be take," it has been laid down that the food of the Śūdras is not to be taken. But there were exceptions to this rule, and one could partake

of the food of a servant, a cowherd, of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good now.

अनर्च्चितं वृथामांसं केशकीटसमन्वितम् ।
शुक्तं पर्य्युषितोच्छिष्टं श्वस्पृष्ट पतितेक्षितम् ॥ १६६ ॥

उदक्यास्पृष्टसङ्घुष्टं पर्य्यायान्नञ्च वर्ज्जयेत् ।
गोघ्रातं शकुनोच्छिष्टं पदा स्पृष्टञ्च कामतः ॥१६७ ॥

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e.*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot.(166—167)

शूद्रेषु दासगोपालकुलमित्रार्द्धसीरिणः ।
भोज्यान्नानापितश्चैव यश्चात्मानं निवेदयेत् ॥१६८ ॥

Of *Śūdras* : the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken. (168)

अन्नं पर्य्युषितं भोज्यं स्नेहाक्तं चिरसंस्थितम् ।
अस्नेहा अपिगोधूमयवगोरसविक्रियाः ॥ १६९ ॥

An edible, which has been prepared a night before, and one prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up), [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste. (169)

सन्धिन्यनिर्द्दशावत्सगोः पयः परिवर्ज्जयेत् ।
औष्ट्रमैकशफं स्त्रैणमारण्यकमथाविकम् ॥ १७० ॥

[One should] avoid the milk of a *Sandhinī* (a cow in heat, *i.e.*, united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirddaśā* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she-buffalo) and of an ewe. (170)

देवतार्थं हविः शिग्रुं लोहितान् व्रश्चनांस्तथा ।
अनुपाकृतमांसानि विड्जानि कवकानि च ॥ १७१ ॥

क्रव्यादपक्षिदात्यूहशुकप्रत्युदटिट्टिभान् ।
सारसैकशफान् हंसान् सर्व्वांश्च ग्रामवासिनः ॥ १७२ ॥

कोयष्टिप्लवचक्राह्ववलाकावकविष्किरान् ।
वृथाकृसरसंयावपायसापूपशष्कुलीः ॥ १७३ ॥

[One should] avoid *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot-herb, that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *Cātaka*, (a bird which lives on rain-drops), parrot, *pratuda* (such as hawks, parrots, crows, etc.,) *Tittibha* (a kind of bird), crane, horse, swan, domesticated animals, heron, water-fowl, *Cakravāka, Valākā, Vaka, Viṣkira*, useless (*i.e.*, not made for a deity) *Kṛsara* (kind of food made of boiled sesame seeds), *Saṁyāva* (made of milk, molasses and clarified butter) *Pāyasa* (made of milk, rice and sugar), *Saṣkul* (wheat boiled in clarified butter); (171—173)

कलविङ्कं सकाकोलं कुरवं रज्जुदालकम् ।
जालपादान् खञ्जरीटानज्ञातांश्च मृगद्विजान् ॥ १७४ ॥

[the meat of the birds] *Sparrow, droṇakāka*, osprey, fowls living on trees, geese, wag-tail, *Mṛga*-birds whose species are not known; (174)

चाषांश्च रक्तपादांश्च सौनं वल्लूरमेव च।
मत्स्यांश्च कामतो जग्ध्वा सोपवासस्त्र्यहं वसेत्॥ १७५॥

[the meat of] *Cāṣa* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days. (175)

पलाण्डुं विड्वराहञ्च छत्राकं ग्रामकुक्कुटम्।
लशुनं शिखिमूलञ्च विधिं चान्द्रायणं चरेत्॥ १७६॥

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Cāndrāyaṇa.* (176)

A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing); in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

भक्ष्याः पञ्चनखाः सेधागोधाकच्छपशल्लकाः।
शगश्च मत्स्येष्वपि हि सिंहतुण्डकरोहिताः॥ १७७॥

तथा पाठीनराजीवसशल्काश्च द्विजातिभिः।
अतः शृणुत मांसस्य विधिं भक्षणवर्ज्जने॥ १७८॥

Sedhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Siṁhāsya, Rohita, Pāṭhīna, Rājīva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not. (177—178)

प्राणात्यये तथा श्राद्धे प्रोक्षितं द्विजकाम्यया।
देवान् पितॄन् समभ्यर्च्य खादन् मांसं न दोषभाक्॥ १७९॥

[Taking meat] when life is in danger, at a *Śrāddha,* [as well as] *prokṣita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin. (179)

वसेत् स नरके घोरे दिनानि पशुरोमभिः ।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून् ॥ १८० ॥

That person of wicked deeds who slays animals improperly (*i.e.*, not according to proper rites), lives in a dreadful hell for days equal in number to the down (standing on) the animal's (body). (180)

सर्व्वान् कामानवाप्नोति वाजिमेधफलं तथा ।
गृहेऽपि निवसन् विप्रो मुनिर्मांसस्य वर्ज्जनात् ॥ १८१ ॥

From the renouncement of meat a *Vipra* attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder. (181)

सौवर्णराजताब्जानामूर्द्ध्वपात्रग्रहाश्मनाम् ।
शाकरज्जुमूलफलवासोविदलचर्म्मणाम् ॥

पात्राणां चमसानाञ्च वारिणा शुद्धिरिष्यते ।
चरुस्रुक्स्रुवसस्नेहपात्राण्युष्णेन वारिणा ॥ १८२-८३ ॥

The purification of gold and silver [vessels], of pearlcysters, sacrificial vessels, *Graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala*-skin and others, of [*Prokṣaṇi*] vessels, and *Camasa* (milking vessels) is, ibtained by [mere] water, and that of *Caru*, *Sruk*, *Sruva*, and of other vessels covered with clarified butter, with hot water.(182—183)

An oblation of rice, barley, and pulse boiled for presentation to the celestials and the manes.

A sort of wooden ladle, used for pouring clarified butter in Sacrificial Fire; (usually made of trees like Palāśa of *Khadira*).

A sacrificial ladle.

A kind of sacrificial vessel.

स्फ्यशूर्पाजिनधान्यानां मूषलोदूखलानसाम् ।
प्रोक्षणं संहतानाञ्च वहूनाञ्चैव वाससाम् ॥ १८४ ॥

[The purification of] *Sphya* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope-skin, paddy, pestle, mortar and car, [is also made by hot water].

The sprinkling of water [also purifies] beddings and collection of raiments. (184)

तक्षणं दारुशृङ्गास्थां गोवालैः फलसम्भुवाम्।
मार्ज्जनं यज्ञपात्राणां पाणिना यज्ञकर्म्मणि ॥ १८५ ॥

Paring of cutting purifies vessels made of woods, horns and bones; vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail; sacrificial vessels [should be purified with] palms [and be used in sacrifices.] (185)

सोषैरुदकगोमूत्रैः शुध्यत्याविककौशिकम्।
सश्रीफलैरंशुपट्टं सारिष्टैः कुतपन्तथा ॥ १८६ ॥

Woolen and silken raiments [are purified with] the ashes of plantain leaves, earth, cow's urine and water; *aṁśupaṭṭa* (a kind of silk-cloth), with *Bela* fruits and blankets with cow's urine and water. (186)

सगौरसर्षपैः क्षौमं पुनःपाकाम्महीमयम्।
कारुहस्तः शुचिः पण्यं भैक्षं योषिन्मुखन्तथा ॥ १८७ ॥

Silken raiments [are purified] with *Gaurasarṣapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan, articles for sale, articles obtained by begging, and the face of a woman, are [always] pure. (187)

भूशुद्धिमार्ज्जनाद्दाहात् कालाद्गोक्रमणात्तथा।
सेकादुल्लेखनाल्लेपाद्गृहं मार्ज्जनलेपनात् ॥ १८८ ॥

The purification of earth [is encompassed by] rubbing, burning, or in time (*i.e.*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow-dung and water, or by rain, or by digging, or by rubbing with cow-dung. A house [is purified] by rubbing and pasting [with cow-dung] (188)

The purport of the *śloka* is that a house, should be daily cleansed and rubbed with cow-dung, the latter being regarded by the *Hindus* as a great disinfectant.

गोघ्रातेऽन्ने तथा कीटमक्षिकाकेशदूषिते ।
सलिलं भस्ममृद्वारि प्रक्षेप्तव्यं विशुद्धये ॥ १८९ ॥

Any edible being made impure by the smell of a cow, or by hairs, insects and flies, water, ashes, or earth should be thrown into it for its purification. (189)

त्रपुसीसकताम्राणां क्षाराम्लोदकवारिभिः ।
भस्माद्भिः कांस्यलौहानां शुद्धिः प्लावो द्रवस्य च ॥ १९० ॥

Tin, lead copper and brass [are purified by] water mixed with ashes, that mixed with acid or [simple water; bell-metal and iron, by water [mixed with] ashes; and clarified butter [and similar] other substances [by mixing them with a profusion of them.] (190)

अमेध्याक्तस्य मृत्तोयैः शुद्धिर्गन्धापकर्षणात् ।
वाक्शस्तमम्बुनिर्णिक्तमज्ञातञ्च सदा शुचिः ॥ १९१ ॥

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water; *Vākśasta* (*i.e.*, any article that is always spoken of as being pure), any article washed by water and any that is not known, are [always] pure. (191)

शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम् ।
तथा मांसं श्वचाण्डालक्रव्यादादिनिपातितम् ॥ १९२ ॥

Water that gives satisfaction to the cow, that is in its natural state and is on earth (*i.e.*, even when placed in an impure ground), is always pure. The meat of an animal killed by a dog [or by a] Cāṇḍāla, and of animals which live on flesh, [are, also, pure]. (192)

This is the last half of the *śloka* so numbered.

रश्मिरग्नी रजश्छाया गौरश्वोवसुधानिलः ।
विप्रुषो मक्षिकास्पर्शे वत्सः प्रस्त्रवणे शुचिः ॥ १९३ ॥

The rays of the sun, fire, dust, shade, cow, horse, earth, air, frost and fly, even when touched [by a Cāṇḍāla], are [always] pure, [and so] is a young one while sucking milk. (193)

अजाश्वं मुखतो मेध्यं न गौर्न नरजामलाः ।
पन्थानश्च विशुध्यन्ति सोमसूर्य्यांशुमारुतैः ॥ १९४ ॥

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so. The roads are purified by the rays of the sun, moon, and the wind. (194)

मुखजा विप्रुषो मेध्यास्तथाचमनबिन्दवः ।
श्मश्रु चास्यगतं दन्तसक्तं मुक्त्वा ततः शुचिः ॥ १९५ ॥

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure; [things] fixed on the teeth and not dropped, are [also] pure. (195)

स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे ।
आचान्तः पुनराचामेद्वासो विपरिधाय च ॥ १९६ ॥

After bathing, drinking water, yawning, sleeping, eating, walking, putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again, even if he has done it once [before] (196)

रथ्याकर्द्दमतोयानि स्पृष्टान्यन्त्यश्ववायसैः ।
मारुतेनैव शुध्यन्ति पक्वेष्टकचितानि च ॥ १९७ ॥

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Cāṇḍālas or by other degraded castes, and by dogs and crows, are purified by air. (197)

तपस्तप्त्वासृजद्ब्रह्मा ब्राह्मणान् वेदगुप्तये ।
तृप्त्यर्थं पितृदेवानां धर्म्मसंरक्षणाय च ॥ १९८ ॥

Having practised penances, *Brahmā* created the *Brāhmaṇas* for protecting the *Vedas*, pleasing the celestials and the departed manes, and for upholding religion. (198)

सर्व्वस्य प्रभवो विप्राः श्रुताध्ययनशालिनः ।
तेभ्यः क्रियापराः श्रेष्ठास्तेभ्योऽप्यध्यात्मवित्तमाः ॥ १९९ ॥

Brāhmaṇas, endued with Vedic studies, are superior to all [the other castes]; of them those, given to the performance of religious acts, are superior; of them those, gifted with the knowledge of self, [are superior]. (199)

न विद्यया केवलया तपसा वापि पात्रता।
यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्त्तितम् ॥ २०० ॥

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

गोभूतिलहिरण्यादि पात्रे दातव्यमर्च्चितम्।
नापात्रे विदुषा किञ्चिदात्मनः श्रेय इच्छता ॥ २०१ ॥

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः।
गृह्णन् प्रदातारमधो नयत्यात्मानमेव च ॥ २०२ ॥

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः।
याचितेनापि दातव्यं श्रद्धापूतञ्च शक्तितः ॥ २०३ ॥

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

हेमशृङ्गा शफै रौप्यैः सुशीला वस्त्रसंयुता।
सकांस्यपात्रा दातव्या क्षीरिणी गौः सदक्षिणा ॥ २०४ ॥

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *Dakṣinā*. (204)

A money present that is given to a recipient along with other presents on the occasion of a religious ceremony: for a *Hindu* believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power.

दातास्याः स्वर्गमाप्नोति वत्सराल्लोमसम्मितान्।
कपिला चेत्तारयति भूयश्चासप्तमं कुलम्॥ २०५॥

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila* kind, [the gift], again, rescues his family up to the seventh generation. (205)

A brown-coloured cow is considered very auspicious.

i.e., liberates from the fetters of worldly existence not only his own self but six generations upwards.

सवत्सा रोमतुल्यानि युगान्युभयतोमुखीम्।
दातास्याः स्वर्गमाप्नोति पूर्णेन विधिना ददत्॥ २०६॥

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhī* cow, the giver of such [a cow]. enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

The name of a cow: the description occurs in the next *śloka*.

यावद्वत्सस्य पादौ द्वौ मुखं योनौ च दृश्यते।
तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति॥ २०७॥

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

यथा कथञ्चिद्दत्त्वा गां धेनुं वाधेनुमेव वा।
अरोगामपरिक्लिष्टां दाता स्वर्गे महीयते॥ २०८॥

Giving away some one (*i.e.*, whether gold-horned or not) either a *Dhenu* (*i.e.*, a cow yielding milk at the time), or an *Adhenu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208)

श्रान्तसंवाहनं रोगिपरिचर्य्या सुरार्च्चनम्।
पादशौचं द्विजोच्छिष्टमार्ज्जनं गोप्रदानवत्॥ २०९॥

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, [to adore the feet of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

भूदीपाश्वान्नवस्त्राम्भस्तिलसर्पिः प्रतिश्रयान्।
नैवेशिकं स्वर्णधुर्य्यं दत्त्वा स्वर्गे महीयते॥ २१०॥

By making gifts of earth, lamp, horse food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *Naiveśika* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

Some Texts read *Devālayam,* i. e., Temple.

गृहधान्याभयोपानच्छत्रमाल्यानुलेपनम्।
यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत्॥ २११॥

By making gifts of houses, corns, cheering words of reassurance, (*i.e.,* of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy. (211)

सर्व्वदानमयं ब्रह्म प्रदानेभ्योऽधिकं यतः।
तद्दिदं समवाप्नोति ब्रह्मलोकमविच्युतम्॥ २१२॥

The *Veda* is full of all gifts; therefore it is the highest gift; by giving it, one acquires the undecaying region of *Brahmā.* (212)

The word in the Text is *Brahma*: it means here the *Veda.* The word in the Text is *Sarvadānamayam*: it means here 'that the fruits of all gifts are in the *Vedās,* and therefore, it is the highest of gifts. Some Texts read *Sarvadharmmamayam, i.e.,* which contains all forms of religioun; but we prefer the former reading, for the Context above refers principally to Gifts.

प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम्।
ये लोका दानशीलानां सतानाप्नोति पुष्कलान्॥ २१३॥

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

कुशाः शाकं पयो मत्स्याः गन्धाः पुष्पं दधि क्षितिः।
मांसं शय्यासनं धानाः प्रत्याख्येयं न वारि च॥ २१४॥

Kuśa, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused; nor water. (214)

अयाचिताहृतं ग्राह्यमपि दुष्कृतकर्म्मणः।
अन्यत्र कुलटाषण्ढपतितेभ्यस्तथा द्विषः॥ २१५॥

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies. (215)

देवातिथ्यर्च्चनकृते गुरुभृत्यादिवृत्तये।
सर्व्वतः प्रतिगृह्णीयादात्मवृत्त्यर्थमेव च॥ २१६॥

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

अमावस्याष्टका वृद्धिः कृष्णपक्षोऽयनद्वयम्।
द्रव्यं ब्राह्मणसम्पत्तिर्विषुवं सूर्य्यसंक्रमः॥ २१७॥
व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्य्ययोः।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥ २१८॥

Amāvasyā, *Aṣṭhakā*, *Vṛddhi*, the dark half-month, the two *Ayanns*, the time fit for receiving the meat of antelopes, etc., the time when a qualified *Brāhmaṇa* comes, the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding great calamity, *Gajachāyā*, the lunar and solar eclipse, the time when one is particularly disposed to perform a *Śrāddha*,

are known as the periods [fit for the performance] of a *Srāddha.* (217—218)

The last day of the dark-half month.

A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half-Moon; the eighth day of three months on which the Manes are to be propitiated.

The Impurity caused by childbirth in a family.

The Sun's passage, north and south of the equator; *Dakṣiṇam ayanam,* winter solistice; and *Uttaram ayanam,* summer solistice.

This has been explained in the subsequent *Ślokas.*

The thirteenth day of the month when the Moon is in *Maghā, i.e.,* the tenth lunar mansion containing five stars and the Sun is in *Hasta i.e.,* thirteenth lunar mansion consisting of five stars.

अग्र्याः सर्वेषु वेदेषु श्रोत्रियो ब्रह्मविद्युवा ।
वेदार्थविज्ज्येष्ठसामा त्रिमधुस्त्रिसुपर्णकः ॥ २१९ ॥
ऋत्विकस्वस्त्रीयजामातृयाज्यश्वशुरमातुलाः ।
तृणाचिकेतदौहित्रशिष्यसम्बन्धिबान्धवाः ॥ २२० ॥
कर्म्मनिष्ठास्तपोनिष्ठाः पञ्चाग्निब्रह्मचारिणः ।
पितृमातृपराश्चैव ब्राह्मणाः श्राद्धसम्पदः ॥ २२१ ॥

A youthful person, who has studied the four Vedas; a *Śrotriya* (born in a good family); one endued with the knowledge of *Brāhmaṇa;* one who knows the meaning of the *Veda;* one who a *Jyeṣṭhasāmā,* a *Trimadhu,* a *Trisuparṇa,* a *Ṛtvik,* a sister's son, a son-in-law; one who has the sanction of the *Śāstras* for holding a sacrifice; a father-in-law, a maternal uncle, a *Tṛṇāciketa,* a daughter's son, a disciple, a relation by marriage, a friend; one who is steadfastly given to the performance of religious rites; one who is given to the practice of austerities; an *Agnihotrī; Brahmacāriṇas,* and the *Brāhmaṇās* who are given to the service of parents,—are the treasures of *Śrāddha.* (219—221)

One who duly studies the *Sāman* called *Jyeṣṭha Sāma*.
Who studies carefully that portion of the *Ṛg-Veda*.
Who studies carefully that portion of the *Ṛk* and *Yajus*.
Who has read carefully that portion of the *Yajur-Veda*.
The two classes of *Brahmacāriṇas*, namely *Upakurvāṇaka* and *Naiṣṭika*, *i.e.*, one in a state of pupilage and desirous of becoming a householder, and one vowing perpetual celibacy.
i.e., These twenty-three classes of persons are qualified in helping the performance of *Śrāddha*. In the Verses 217-218 the Author describes the time fit for the performance of a *Śraddha*, and in 219-222 he describes the qualified persons. Some Commentators regard the first seven, the fourteenth, the twenty-first and the twenty-second as the leading *Brāhmaṇas*. Others hold that the first three epithets signify particular classes.

रोगी हीनातिरिक्ताङ्गः काणः पौनर्भवस्तथा।
अवकीर्णी कुण्डगोलौ कुनखी श्यावदन्तकः ॥ २२२ ॥
भृतकाध्यापकः क्लीबः कन्यादूष्यभिशस्तकः।
मित्रध्रुक् पिशुनः सोमविक्रयी च विनिन्दकः ॥ २२३ ॥
मातृपितृगुरूत्यागी कुण्डाशी वृषलात्मजः।
परपूर्व्वापतिः स्तेनः कर्म्मदुष्टाश्च निन्दिताः ॥ २२४ ॥

A diseased person (suffering from leprosy; or), one of defective limbs; one having extra limbs: one having one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kuṇḍa* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before the elder; one who has renounced his parents and preceptors; one who has partaken of a *Kuṇḍa's* food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *Śāstras*,—are censured (*i.e.*, considered unqualified to perform a *Śrāddha*). (222—224)

The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight. It also includes him who renounces his wife and son without just reasons.

निमन्त्रयीत पूर्व्वेद्युर्ब्राह्मणानात्मवाञ्छुचिः ।
तैश्चापि संयतैर्भाव्यं मनोवाक्कायकर्म्मभिः ॥ २२५ ॥

[A person, desirous of performing a *Śrāddha*] should invite such *Brāhmaṇās* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i.e.*, the *Brāhmaṇas*), should control their words, minds, body and deeds. (225)

अपराह्णे समभ्यर्च्च्य स्वागतेनागतांस्तु तान् ।
पवित्रपाणिराचान्तानासनेषूपवेशयेत् ॥ २२६ ॥

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands[1] and rinsed their mouths. (226)

i.e., He should take up Kuśa-grass in his hand as also the *Brāhmaṇas*.

युग्मान् दैवे यथाशक्ति पित्र्येऽयुग्मांस्तथैव च ।
परिश्रिते शुचौ देशे दक्षिणाप्लवने तथा ॥ २२७ ॥

On a little low ground in the south completely cleansed and purified, [he should], according to his might, [make] an even number [of *Brāhmaṇas* sit] [on an occasion of a] *Daiva* (*i.e.*, *Abhyudayika Śrāddha*), and an uneven number [on the occasion of a] *Pitrye* (*i.e.*, *Pārvaṇa Śrāddha*). (227)

द्वौ दैवे प्राक् त्रयः पित्र्ये उदगेकैकमेव वा ।
मातामहानामप्येवं तन्त्रं वा वैश्वदैविकम् ॥ २२८ ॥

In a *Daiva* [*Śrāddha*], two *Brāhmaṇas* [should be seated with thieir faces towards] the east; in a *Pitrye* [*Śrāddha*], three towards the north; [if incapable,] one on each occasion. [Similarly in the *Śrāddha*] of a maternal grandfather, and others. *Vaiśvadaivikam* (offering to all the Deities), [may be performed once]. (228)

पाणिप्रक्षालनं दत्त्वा विष्टरार्थं कुशानपि ।
आवाहयेदनुज्ञातो विश्वेदेवा स इत्यृचा ॥ २२९ ॥

Having offered water for washing hands and *Kuśa* grass for making seat, [one,] ordered [by them], should invoke [the *Viśvedevas*] with the *Ṛcā* (*Mantra*)—"*Viśvedevas sa.*" (229)

May *Viśvadevas* come here.

यवैरन्ववकीर्याथ भाजने सपवित्रके ।
शन्नोदेव्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा ॥ २३० ॥

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kuśa* grass [with the *Mantra*] —"*Śannodevī,*" [he should scatter] wheat [with the *Mantra*],—"*Yavosi.*" (230)

या दिव्या इति मन्त्रेण हस्तेष्वर्घ्यं विनिक्षिपेत् ।
दत्त्वोदकं गन्धमाल्यं धूपं वासः सदीपकम् ॥ २३१ ॥

With the Mantra,—"*Yā-divyā,*" [he should] dedicate the *Arghya* into the hands [of the *Brāhmanas*], after having given water, scents, garland, incense, cloth and lamps. (231)

तथाच्छादनदानञ्च करशौचार्थमम्बु च ।
अपसव्यं ततः कृत्वा पितॄणामप्रदक्षिणम् ।
द्विगुणांस्तु कुशान् दत्त्वा ह्युशन्तस्तेत्यृचा पितॄन् ॥ २३२ ॥

आवाह्य तदनुज्ञातो जपेदायान्तु न स्वतः ।
यवार्थास्तु तिलैः कार्याः कुर्यादर्घ्यादि पूर्ववत् ॥ २३३ ॥

[Then he should] present coverings and water for purifying fingers; then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes; then giving twice as much *Kuśa* grass and invoking the *Pitṛs* (departedmanes) with the *Mantra,*—"*Uśantaste,*" he should, ordered [by them], recite [their names, *i.e.,* adore] with the "*Āyāntu na-*" (*Mantra*). All works, done by wheat, should be performed with sesame seeds. [He should] perform, as before, the *Arghya* and other rites. (232—233)

Means "Be seated, O ye."

The *Mantra* means "Come ye"

दत्त्वार्घ्यसंस्रवास्तेषां पात्रे कृत्वा विधानतः ।
पितृभ्यः स्थानमसीति न्युब्जं पात्रं करोत्यधः ॥ २३४ ॥

Having dedicated the *Arghya* and placed duly in a vessel what comes down [from a *Brāhmaṇa's* hand], one should turn it upside down [with the Mantra,]—"*Pitṛbhyaḥ sthānamasīti.*" (234)

Means "Be thou a seat to my *Pitṛs* (ancestors)"

अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम् ।
कुरुष्वेत्यभ्यनुज्ञातो हुत्वाग्नौ पितृयज्ञवत् ॥ २३५ ॥

हुतशेषं प्रदद्यात्तु भाजनेषु समाहितः ।
यथालाभोपपन्नेषु रौप्येषु तु विशेषतः ॥ २३६ ॥

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the] *Brāhmaṇas*, saying,—[I shall offer oblation to Fire]; ordered [with the *Mantra*,]—"*Kuruṣa*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitṛyajña* (the sacrifice performed for the departed manes), [he should], being self-controlled, place the residue of oblation in vessels, available at the time, but preferably in those made of silver. (235—236)

दत्तान्नं पृथिवीपात्रमिति पात्राभिमन्त्रणम् ।
कृत्वेदं विष्णुरित्यन्ने द्विजाङ्गुष्ठं निवेशयेत् ॥ २३७ ॥

Having placed the food, inspired the vessel with the *Mantra*,—"*Pṛthivī pātram,* etc." and recited the *Mantra*,—"*Idane Viṣṇurvicakrame,*" he should place on that food the thumb of a twice-born (*Brāhmaṇa*). (237)

i.e., the earth is the receptacle.

May *Viṣṇu* come here.

सव्याहृतिकां गायत्रीं मधुवाता इति त्र्यृपचम् ।
जप्त्वा यथासुखं वाच्यं भुञ्जीरंस्तेऽपि वाग्यताः ॥ २३८ ॥

Having recited thrice the *Gāyatrī* with *Vyāhṛti* and [the *Mantra*,]—"*Madhuvātā*," [he should] say— [eat] "at your pleasure;" [they, too,] having controlled their speech, should eat. (238)

अन्नमिष्टं हविष्यञ्च दद्यादक्रोधनोऽत्वरः ।
आ तृप्तेषुस्तु पवित्राणि जप्त्वा पूर्व्वजपन्तथा ॥ २३९ ॥

Without being angry and hasty, he should give *Haviṣya* (vegetable diet with rice), doing them good till it gives gratification, after having recited the sacred Verses recited before. (239)

अन्नमादाय तृप्तास्थ शेषं चैवानुमन्य च ।
तदन्नं वि किरेद्भूमौ दद्याच्चापः सकृत् सकृत् ॥ २४० ॥

[Then saying],—"Be ye satisfied with this bolied rice," and obtaining permission [to take] the remnant, he should scatter the food on the ground and give [them] water once again. (240)

सर्व्वमन्नमुपादाय सतिलं दक्षिणामुखः ।
उच्छिष्टसन्निधौ पिण्डान् प्रदद्यात् पितृयज्ञवत् ॥ २४१ ॥

Taking up all the boiled rice and mixing it with sesame seeds, [one] should, with his face directed towards the south, offer *piṇḍas* (funeral cakes) near the residue of the food [partaken of by the *Brāhmaṇas*] [as is the case in a] sacrifice for the departed manes. (241)

मातामहानामप्येवं दद्यादाचमनंततः ।
स्वस्ति वाच्यं ततः कुर्य्यादक्षय्योदकमेव च ॥ २४२ ॥

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards]; then he should offer water [to the *Brāhmaṇas*] for rinsing the mouth; *"Svasti"* (may it be well with one), should be said; he should then perform *Akṣayyodaka*. (242)

A rite in which one should give water into the hands of the *Brāhmanās*, saying,—"May the fruits of this rite be unending," and they, too; replying—"So be it."

दत्त्वा तु दक्षिणां शक्त्या स्वधाकारमुदाहरेत् ।
वाच्यतामित्यनुज्ञातः प्रकृतेभ्यः स्वधोच्यताम् ॥ २४३ ॥

Then giving *Dakṣiṇā*, according to his might, he should recite *"svadhā;"* being ordered to say, [he should exclaim],—*"Svadhā* (obeisance) unto the *pitṛs*." (243)

An exclamation uttered on offering an oblation to the Manes, meaning obeisance.

ब्रूयुरस्तु स्वधेत्येवं भूमौ सिञ्चत्ततो जलम्।
विश्वेदेवाश्च प्रीयन्तां विप्रैश्चोक्त इदं जपेत्॥ २४४॥

[After the *Brāhmaṇas*] had said,—*"Astu svadhā"* (here is *svadhā*), he should sprinkle water on the earth: [he should next say],—"May Viśvedevas be pleased;" the *Brāhmaṇas* saying,—"Yes," he should recite the following (*Mantra*):—(244)

दातारो नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहु देयञ्च नोऽस्त्विति॥ २४५॥

May [the number of] givers, [of the knowledge of the] *Vedas*, and children multiply in our family: may reverence for *Śrāddha* and other rites not disappear, and may objects to be given away be in profusion. (245)

अन्नञ्च नो बहु भेदतिथींश्च लभेमहि।
याचितारश्च नः सन्तु मा च याचिष्म कञ्चन॥ २४६॥

"May our food be manifold; may we get *Tithim* (auspicious occasions for performing *Śrāddha*); may we get solicitous persons, and may we never beg." (246)

This *Śloka* is not given in the body of the Text published from the *Ānandāśrama*, but is inserted in the Note, as being the reading of *Baudhāyana*.

इत्युक्त्वा तु प्रिया वाचः प्रणिपत्य विसर्ज्जयेत्।
वाजेवाजे इति प्रीतः पितृपूर्व्वं विसर्ज्जनम्॥ २४७॥

Having said these [sweet words and having bowed] [unto them, he should] send [them away] with the *Mantra*,—*"Vāje Vāje,"* and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards. (247)

A Vedic Prayer, of which *Vaśiṣṭha* was the Author, with which the *Brāhmaṇas* and the divinities are sent away after the termination of a sacrifice.

He should first send away the father and then the grandfather, and so forth.

यस्मिंस्ते संस्रवाः पूर्व्वमर्घ्यपात्रे निवेशिताः ।
पितृपात्रं तदुत्तानं कृत्वा विप्रान् विसर्ज्जयेत् ।। २४८ ।।

After having made erect the *pitṛ*-vessel, the same *Arghya*-vessel in which *Saṁsravas* (water from the hands of the *Brāhmaṇas*) had been formerly deposited, he should send away the *Vipras*. (248)

प्रदक्षिणमनुव्रज्य भुञ्जीत पितृसेवितम् ।
ब्रह्मचारी भवेत् तान्तु रजनीं ब्राह्मणैः सह ।। २४९ ।।

Having followed [them to the boundary of his house,] with circumambulation from the left to the right, he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brahmacārin* (*i.e.*, lead a continent life) for the night together with the *Brāhmaṇas*. (249)

The word in the Text is *pradakṣiṇa;* circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation; a reverential salutation is made by walking in this manner.

एवं प्रदक्षिणं कृत्वा वृद्धौ नान्दीमुखान् पितृन् ।
यजेत दधिकर्कन्धूमिश्रान् पिण्डान् यवैः क्रिया ।। २५० ।।

Having thus performed the *pradakṣiṇa*, one should, on the occasion of a *Vṛddhi Śrāddha* (*i.e.*, when an offering is made to the manes on prosperous occasions; such as, the birth of a son, etc.,) adore the *Nāndīmukha Pitṛs;* [in this,] funeral cakes should be made with barley mixed with curd and jujube. (250)

i.e., Circumambulate the Souls to the departed Manes.

The class of Manes, or deceased ancestors, to whom the *Nāndīmukha Śrāddha* is offered, *i.e.*, a *Śrāddha* ceremony performed in honour of the Manes preliminary to any festive occasion; such as, marriage, etc.

एकोद्दिष्टं दैवहीनमेकार्घ्यैकपवित्रकम् ।
आवाहनाग्नीकरणरहितं ह्यपसव्यवत् ।। २५१ ।।

Wearing the sacred thread over the right shoulder (*Apasavyavat*), [one should perform] the *Ekoddiṣṭa;* [in which] no oblation is to be offered to a Deity, [in which] there should be one *Arghya* and one *pavitraka* and which should be shorn of invocation and *Agnikaraṇa* (*i.e.*, the casting of the *piṇḍas* into the fire). (251)

A ring of *Kuśa*-grass worn on the fourth (ring) finger; it may, also, mean two blades of *Kuśa*-grass used in purifying and sprinkling *ghee.*

उपतिष्ठतामित्यक्षय्यस्थाने विप्रविसर्ज्जने ।
अभिरम्यतामिति वदेद्ब्रूयुस्तेऽभिरताः स्म ह ।। २५२ ।।

One should say,—*Upatiṣṭhatām,* instead of [the *Mantra* used in the performance of] *Akṣayyodakam;* and *abhiramyatām,* while sending away the *Brāhmaṇas* [instead of the *Mantra Vāje Vāje*]; [the latter will say], *Abhiratāḥ Sma.* (252)

i.e., "Be ye satisfied."
"We are satisfied."

गन्धोदकतिलैर्युक्तं कुर्य्यात् पात्रचतुष्टयम् ।
अर्घ्याय पितृपात्रेषु प्रेतपात्रं प्रसेचयेत् ।। २५३ ।।

For the purposes of offering *Arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds; [then the water remaining in the *Pitṛpātras,* vessels known as] the *Pretapātra* should be discharged into (the vessels containing oblations for the departed manes). (253)

A vessel containing oblation for the departed spirit of the father. The word *Preta* is applied to father here; the meaning of the *śloka* is:—Four vessels should be made; then the water in the first vessel called *Pretapātra, i.e.,* the one intended for the father, should be divided into four parts, three of which should be placed in the three Pitṛ-vessels intended severally for the grandfather, the great grandfather and the latter's father.

ये सामाना इति द्वाभ्यां शेषं पूर्व्ववदाचरेत्।
एतत् सपिण्डीकरणमेकोद्दिष्टं स्त्रिया अपि ॥ २५४ ॥

[Reciting] the two [*Mantras*],—"*Ye Sāmānāḥ.*" The last portion [of the rite, i.e., of invitation of the *Brāhmaṇas*, etc.,] should be performed as before. This "*Sapiṇḍīkaraṇām*" and "*Ekoddiṣṭam*" may be performed even by a woman. (254)

The Text is elliptical; it means:— For the purposes of offering *Arghya* to the evil spirits, four vessels should be made ready with scented water and sesame seeds. Then, dividing into four parts the water deposited in the *Pretapātra*, one should place three parts in the three vessels intended, in case of a *Spaiṇḍīkaraṇam* for a grandfather, great grandfather, and the latter's father, with the *Mantra*,—"*Yesāmānāī.*"

Mitākṣarā says that this *Śrāddha* should be, also, performed for the mother, indicating that no oblation should be offered to the maternal manes on a *Pārvaṇa Śrāddha*. Some, therefore, explaining the Text say,—"*Ekoddiṣṭa* should be performed even for the departed souls of one's own female relatives."

अर्व्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत्।
तस्याप्यन्नं सोदकुम्भं दद्यात् संवत्सरं द्विजे ॥ २५५ ॥

For one full year, one should give boiled rice and pitchers full of water to a *Brāhmaṇa* [in honour of] the person whose "*Sapiṇḍīkaraṇam*" takes place within one year afterwards. (255)

The word in the Text is "*Arvāk,*" which means "subsequent to a certain time," *i.e.*, whose *Sapiṇḍīkaraṇam* takes place within one year either on account of a childbirth, or for the sake of family custom, or on account the death of the qualified person.

मृताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम्।
प्रतिसंवत्सरञ्चैव आद्यमेकादशेऽहनि ॥ २५६ ॥

For one year, "*Ekoddiṣṭa*" should be performed, every month, on the date of the death, or every year; "*Ādya-Śrāddha*" [should be performed], on the eleventh day. (256)

पिण्डांस्तु गोऽजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्ज्जयेत् ॥ २५७ ॥

[One should] give funeral cakes to kine, goats and *Brāhmaṇas*, or throw [them] into the fire or water; if the *Vipras*

remain seated, [he] should not cleanse the remnant of the food partaken of by the twice-born. (257)

हविष्यान्नेन वै मासं पायसेन तु वत्सरम् ।
मात्स्यहारिणकौरभ्रशाकुनच्छागपार्षतैः ॥ २५८ ॥

ऐणरौरववाराहशाशैर्म्मांसैर्य्यथाक्रमम् ।
मासवृद्ध्या हि तृप्यन्ति दत्तैरिह पितामहाः ॥ २५९ ॥

The departed manes become gratified with the proferred [oblations of] *Haviṣya* for one month; with *Pāyasa* (sweetened boiled milk, and rice) for one year; with fish, venison, mutton, meat of birds, goat, spotted antelope, *Eṇa* (deer), *Ruru* (deer), boar (pork), and hare,—successively for one month more. (258—259)

खड्गामिषं महाशल्कं मधु मुन्यन्नमेव च ।
लोहामिषं महाशाकं मांसं वाद्ध्रीणसस्य च ॥ २६० ॥

यद्ददाति गयास्थश्च सर्व्वमानन्त्यमुच्यते ।
तर्षा वर्षात्रयोदश्यां मघासु च न संशयः ॥ २६१ ॥

The meat of rhinoceros, and of fish having large samlets, honey, the food of ascetics (such as, rice growing without cultivation), the meat of black goat, *kālaśāka* (black pot-herb), the meat of an old white goat [offered at a *Śrāddha*], whatever one offers while at *Gayā*, or on a *Trayodaśī* (thirteenth day of a fortnight) marked by *Maghā* in the rainy season (*i.e.*, in the month of *Bhādra*), is said to yield un-ending fruits; there is no doubt [in it]. (260—261)

i.e., While performing *S'rāddha* at Gayā or on a ***Trayodaśī*** day.

कन्यां कन्यावेदिनश्च पशून् मुख्यान् सुतानपि ।
द्यूतं कृषिञ्च वाणिज्यं द्विशफैकशफांस्तथा ॥ २६२ ॥

ब्रह्मवर्च्चस्विनः पुत्रान् स्वर्णरूप्ये सकुप्यके ।
ज्ञातिश्रैष्ठ्यं सर्व्वकामानाप्नोति श्राद्धदः सदा ॥ २६३ ॥

प्रतिपत्प्रभृतिष्वेतान् वर्ज्जयित्वा चतुर्द्दशीम् ।
शस्त्रेण तु हता ये वै तेभ्यस्तत्र प्रदीयते ॥ २६४ ॥

He, who always, performa *Śrāddha* on all the days, beginning with the first (in the dark half of the month,) leaving off the fourteenth, obtains [in order] a [good] daughter, a [good] son-in-law, animals (goat, etc.), leading sons, [success in] gambling, agriculture, trade; two-hoofed animals (kine, etc.), one-hoofed animals (horse etc.); sons endued with *Brahma*-energy; gold, silver, tin; supremacy over his own kith and kin; and all desired-for objects. On that day (*i.e.*, on the fourteenth), (oblations in *Śrāddha*) should be offered to those who had been killed by weapons. (262—264)

There are some variations in the reading of the Text published in Bombay. There is *Jñāti* for *Putrān*, and *Sutān* for *Tathā*. In the said edition, the second line of the 265th *Śloka* is numbered as the 264th. Then comes the following additional line. प्रवृत्तचकतां पुत्रान्वाणिज्य प्रभृतीस्तथा—

स्वर्गं ह्यपत्यमोजश्च शौर्य्यं क्षेत्रं बलं तथा।
पुत्रान् श्रैष्ठ्यञ्च सौभाग्यं समृद्धिं मुख्यतां तथा ॥ २६५ ॥

अरोगित्वं यशो वीतशोकतां परमां गतिम् ॥ २६६ ॥

धनं विद्यां भिषक् सिद्धिं कप्यं गा अप्यजाविकम्।
अश्वानायुश्च विधिवद्यः श्राद्धं सम्प्रयच्छति ॥ २६७ ॥

कृत्तिकादि भरण्यन्तं स कामानाप्नुयादिमान्।
आस्तिकः श्रद्दधानश्च व्यपेतमदमत्सरः ॥ २६८ ॥

One, who, endued with faith and reverence and shorn of pride and egoism, duly performs a *Śrāddha*, [on days] beginning with [the one marked by the asterism] *Kṛttikā* and ending *Bharaṇī*, obtains the celestial region (after death), offspring, profusion of strengh, [fertile] lands physical strength, accomplished sons, superio by over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects. (265—268)

प्रीणयन्ति मनुष्याणां पितॄन् श्राद्धेन तर्पिताः ॥ २६९ ॥

Having been treated with oblations, [the *Pitṛ Devatās,—Vasu, Rudra* and Āditya,] propitiate the departed manes of men. (269)

The first line of the Couplet.
वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः ।
though omitted in the Bengal Text occurs in the Bombay Edition.

आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च ।
प्रयच्छन्ति तथा राज्यं प्रीता नृणां पितामहाः ॥ २७० ॥

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

विनायकः कर्म्मविघ्नसिद्ध्यर्थं विनियोजितः ।
गणानामाधिपत्ये च रूद्रेण ब्रह्मणा तथा ॥ २७१ ॥

Vināyaka has been stationed by Brahmā and Rudra at the head of the Gaṇas, [both] to obstruct and sustain religious rites. (271)

Name of Gaṇeśa.
A troop of Demi-Gods considered as *Śiva*'s attendants and under the special superintendence of *Gaṇeśa*.

तेनोपसृष्टो यस्तस्य लक्षणानि निबोधत ।
स्वप्नेऽवगाहतेऽत्यर्थं जलं मुण्डांश्च पश्यति ॥ २७२ ॥

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति ।
अन्त्यजैर्गदर्दभैरूष्ट्रैः सहैकचावतिष्ठते ॥ २७३ ॥

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels, (272—273)

व्रजन्तश्च तथात्मानं मन्यतेऽनुगतं परैः ।
विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४ ॥

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

तेनोपसृष्टी लभते न राज्यं राजनन्दनः ।
कुमारी न च भर्त्तारमपत्यं न च गर्भिणी ॥ २७५ ॥

Possessed by him, a king's son does not come by his kingdom; a maiden [does not get] a husband; and a woman on the way of becoming a mother, a child; (275)

आचार्य्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा ।
वणिग्लाभं न चाप्नोति कृषिञ्चैव कृषीवलः ॥ २७६ ॥

A *Śrotriya* [does not get] the dignity of a preceptor; a student, his lesson; a merchant, his profit, and a cultivator, the [fruit of his] tillage (*i.e.*, a good crop). (276)

स्नपनं तस्य कर्त्तव्यं पूर्णेऽह्नि विधिपूर्व्वकम् ।
गौरसर्षपकल्केन साज्येनोत्सादितस्य च ॥ २७७ ॥

सर्व्वौषधैः सर्व्वगन्धैः प्रलिप्तशिरसस्तथा ।
भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः ॥ २७८ ॥

He should be duly bathed, as on a sacred day Qualified *Brāhmaṇas* [four in number,] should be made to recite *"Svasti"* (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *Sarvauṣadhi* (a number of herbs) and *Sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrāsana*. (277—278)

अश्वस्थानाद्गजस्थानाद्वल्मीकात् सङ्गमाद्ध्रदात् ।
मृत्तिकां रोचनां गन्धान् गुग्गुलुञ्चाप्सु निक्षिपेत् ॥ २७९ ॥

या आहृता एकवर्णैश्चतुर्भिः कलशैर्ह्रदात् ।
चर्म्मण्यानडुहे रक्ते स्थाप्यं भद्रासनं तथा ॥ २८० ॥

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the

confluence of rivers and from a lake; *Rochona*; scented articles; and *Guggula*, —into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrāsanam* should be placed on a red bull-skin. (279—280)

A kind of yellow figment called *Gorocanā*.

A particular fragrant gum resin.

The passage is elliptical. It explains *Bhadrāsanaṃ*, mentioned in the preceding *śloka*, as, "Four pitchers, filled with water, bedecked with mango-leaves, pasted with sandal and covered with garlands and new cloths, should be placed on the four sides of the alter. Then five sorts of powders of five colours should be placed on it. Then a red bull-skin should be spread over it. And, above it, an awning of white cloth should be placed."

सहस्त्राक्षं शतं धारमृषिभिः पावनं कृतम् ।
तेन त्वामभिषिञ्चामि पावमान्यः पुनन्तु ते ॥ २८१ ॥

"I sprinkle thee with the water brought from a hundred currents, sanctified by the Ṛṣis, and the Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee. (281)

With this *Mantra*, ablution should be performed with the water of the first pitcher.

गगने वरुणो राजा भगं सूर्य्यो वृहस्पतिः ।
भगमन्त्रश्च वायुश्च भगं सप्तर्षयो ददुः ॥ २८२ ॥

"May *Varuṇa*, the Lord of the Firmament, *Sūryya* (Sun-God), *Vṛhaspati*, *Indra*, *Vāyu* (Wind-God), and the Seven *Ṛṣis*, grant thee lordly powers. (282)

The word in the Text is *Saptarṣi*: The Seven Sages,—Marīci, Atri, Aṅgiras, *Pulastya*, *Pulaha*, *Kratu* and Vaśiṣṭha.

यत्ते केशेषु दौर्भाग्यं सीमन्ते यच्च मूर्द्धनि ।
ललाटे कर्णयोरक्ष्णोरापस्तद्घ्नन्तु सर्व्वदा ॥ २८३ ॥

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes." (283)

With these a three Mantras, the presiding priest should pour the contents of the first three fitchers and then should sprikle the performer with the water of the fourth.

स्नातस्य सार्षपं तैलं स्रुवेणोडुम्बरेण च।
जुहुयान्मूर्द्धनि कुशान् सव्येन परिगृह्य च ॥ २८४ ॥
मितश्च सम्मितश्चैव तथा शालकटङ्कटः।
कुष्माण्डो राजपुत्रश्चेत्यन्ते स्वाहासमन्वितैः ॥ २८५ ॥

[Then,] taking up with his left hand *Kuśa*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumbara*-tree, on the head of the person thus bathed, [reciting the *Mantras*],—"*Mita, Sammita, Śāla, Kataṅkata, Kuṣmāṇḍa,* and *Rājaputra*" [all] supplemented by "*Svāhā*." (284—285)

नामभिर्वलिमन्त्रैश्च नमस्कारसमन्वितैः।
दद्याच्चतुष्पथे शूर्पे कुशानास्तीर्य सर्व्वतः ॥ २८६ ॥

Having spread *Kuśa*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali*" *Mantras*, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance). (286)
The passage requires a little elucidation:—The sacrificer should himself prepare *caru*, food. Then, reciting the *Mantras*, such as, "*Om, Indrāya namaḥ,*" and so forth, he should offer the food to *Indra, Agni, Yama,* Nithziti, *Varuṇa, Vāyu, Soma,* Is'āba, Brahmā,. and Ananta.

कृताकृतांस्तण्डुलांश्च पललौदनमेव च।
मत्स्यान् पक्वांस्तथैवामान् मांसमेतावदेव तु ॥ २८७ ॥
पुष्पं चित्रं सुगन्धञ्च सुराञ्च त्रिविधामपि ।
मूलकं पूरिकापूपांस्तथैवोण्डेरक स्रजम् ॥ २८८ ॥
दधन्नं पायसञ्चैव गुडपिष्टं समोदकम्।
एतान् सर्व्वानुपाहृत्य भूमौ कृत्वा तत शिरः ॥ २८९ ॥
विनायकस्य जननीमुपतिष्ठेत्ततोऽम्बिकाम्।
दूर्व्वासर्षपपुष्पाणां दत्त्वार्घ्यं पूर्णमञ्जलिम् ॥ २९० ॥

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i.e.*, raw and cooked), variegated flowers, sweet scents, three sorts of wine, radish, *pūrika*, (a kind of cake), *pūpa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of Ricinus Communis, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*, —having collected all these in one vessel, he should offer them; and, afterwards keeping his forehead on the earth he should sit before *Ambikā*, the mother of *Vināyaka*. [Then,] offering her *raghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray]. (287—290)

A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity.

रूपं देहि यशो देहि भाग्यं भगवति देहि मे।
पुत्रान् देहि धनं देहि सर्व्वान् कामांश्च देहि मे ॥ २९१ ॥

"O thou endued with lordly powers, give me beauty, fame and good luck; grant me sons and riches and confer on me all desired-for objects." (291)

Another reading is भगं भवति।

ततः शुक्लाम्बरधरः शुक्लगन्धांनुलेपनः ।
ब्राह्मणान् भोजयेद्द्याद्वस्त्रयुग्मं गुरोरपि ॥ २९२ ॥

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Brāhmaṇās* and give two pieces of cloth to the preceptor. (292)

एकं विनायकं पूज्य ग्रहांश्चैव विधानतः ।
कर्म्मणां फलमाप्नोति श्रियमाप्नोत्यनुत्तमाम् ॥ २९३ ॥

Having, thus, worshipped *Vināyaka* and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity. (293)

आदित्यस्य सदा पूजां तिलकं स्वामिनस्तथा ।
महागणपतेश्चैव कुर्व्वन् सिद्धिमवाप्नुयात् ॥ २९४ ॥

Having, thus, adored, always (*i.e.*, daily), [and] offered gold and silver ornaments to Āditya, *Kaitikeya* and the lord of *Mahāgaṇas*, one acquires *Siddhi* (emancipation) (294)

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरीन् ॥ २९५ ॥

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies. (295)

सूर्य्यः सोमो महीपुत्रः सोमपुत्रो वृहस्पतिः ।
शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २९६ ॥

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rāhu* and *Ketu* are known as the *Grahas* or Planets. (296)

ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।
रजतादयसः सीसात् कांस्यात् कार्य्या ग्रहाः क्रमात् ॥ २९७ ॥

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two from gold, [and one, each,] from silver, iron, lead and bellmetal. (297)

Another reading is :—
भाष्कराङ्गारकौ रक्तौ शुक्लौ शुक्रनिशाकरौ ।
सोमपुत्रो गुरुश्चैव तावुभौ पीतकौ स्मृतौ ।
कृष्णं शनैश्चरं विद्यात् राहुं केतुं तथैव च ॥

The Bombay Edition makes a *Śloka* with one line. The making, of the images of the *Grahas*, has been described at length in the *Matsya-Purāṇam* and *Devi-Purāṇam*.

स्वव्वर्णैर्व्वा पटे लेख्या गन्धैर्म्मण्डलकेऽथवा ।
यथावर्णं प्रदेयानि वासांसि कसुमानि च ॥ २९८ ॥

They should be painted on a canvass in their respective colours, or in a *maṇḍala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298)

गन्धाश्च वलयश्चैव धूपो देयश्च गुग्गुलुः ।
कर्तव्या मन्त्रवन्तश्च चरवः प्रतिदैवतम् ॥ २९९ ॥

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantra, *Carus* (sacrificial food) should be prepared. (299)

आकृष्णेन इमं देवा अग्निमूर्द्धा दिवः ककुत् ।
उद्बुध्यस्वेति च ऋचो यथासङ्ख्यं प्रकीर्त्तिताः ॥ ३०० ॥

वृहस्पते अत्यदर्य्यस्तथैवान्नात् परिस्रुतः ।
शन्नो देवीस्तथाकाण्डात् केतुं कृण्वन्निमाः क्रमात् ॥३०१ ॥

The same number (*i.e.*, nine,) of *Mantras* [such as],—*Ākṛṣṇena Imam, devāḥ, Agnimūrdhā divaḥ Kakut, Udbuddhysva, Vṛhaspatiatyadaryaḥ, Annātparisrutaḥ Śannodeviḥ, Kāṇḍāt, Ketum Kṛṇam,* should be recited in order. (300—301)

The Bonbay edition reads अपि ।

These nine *Mantras* should be recited in honour of the Nine Planets. Instead of *Kramāt* in the *Bengalī* reading, the Bombay Edition reads *Api* in the last Couplet.

अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः ।
उदुम्वरः शमी दूर्व्वा कुशाश्च समिधः क्रमात् ॥ ३०२ ॥

Arkaḥ, (Sun-plant), *Palāśa Khadira, Apāmārga, Pippala, Udumbara, Śami, Dūrvā* (grass), and *Kuśa,* are, in order, the sacrificial fuels [of the Nine Planets.] (302)

एकैकस्या चाष्टशतमष्टाविंशतिरेव वा ।
होतव्यां मधुसर्पिर्भ्यां दध्ना क्षीरेण वा युता ॥ ३०३ ॥

With each [class of] *Samidh,*—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered. (303)

The Bombay reading is संयुता ।

गुडौदनं पायसञ्च हविष्यं क्षीरषाष्ठिकम् ।
दध्योदनं हविश्चूर्णं मांसं चित्रान्नमेव च ॥ ३०४ ॥

दद्याद्ग्रहक्रमादेतद्द्विजेभ्यो भोजनं बुधः ।
शक्तितो वा यथालाभं संत्कृत्य विधिपूर्व्वकम् ॥ ३०५ ॥

A wise man should offer to the *Brāhmaṇas*, for eating [in honour of] the *Grahas*, respectively cakes made of treacle, *Pāyasam*, *Haviṣyam*, *Shāṣṭhika*, cake mixed with thikened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence. (304—305)

The Bombay text is दध्योदनं घृतान्नं च कृसरामिष चित्रकम् ।

धेनु शङ्खस्तथानड्वान् हेमवासो हयस्तथा ।
कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात् ॥ ३०६ ॥

A Dhenu (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets]. (306)

Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

यश्च यस्य यदा दुःस्थः स तं यत्नेन पूजयेत् ।
ब्रह्मणैषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ ३०७ ॥

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by *Brahmā* [on the Planets]:—"Adored, you will, also, worship them, *i.e.*, the sacrificers." (307)

ग्रहाधीना नरेन्द्राणामुच्छ्रायाः पतनानि च ।
भावाभावौ च जगतस्तस्मात् पूज्यतमाः ग्रहाः ॥ ३०८ ॥

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets; so they are known as the most adored. (308)

In some texts the following śloka occurs.
ग्रहणामिदमातिथ्यं कुर्य्यात् संवत्सरादपि ।
आरोग्यबलसंपन्नो जीवेच्च शरदः शतम् ॥

महोत्साहः स्थूललक्ष्यः कृतज्ञो वृद्धसेवकः ।
विनीतः सत्त्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ ३०९ ॥

अदीर्घसूत्री स्मृतिमानक्षुद्रोऽपरुषस्तथा ।
धार्म्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् ॥ ३१० ॥

स्वरन्ध्रगोप्तान्वीक्षिक्यां दण्डनीत्यां तथैव च ।
विनीतस्त्वथ वार्त्तायां त्रय्याञ्चैव नराधिपः ॥ ३११ ॥

A king should be endued with great energy, munificent, grateful, given to the service of the aged, humble, virtuous, born in a good family truthful, pure, up and doing, well-read in the *Dharm-Śāstras,* largeminded, devoid of a fault-finding spirit, virtuous, shorn of vices, (such as gambling, etc.), learned, heroic, capable of keeping secrets, capable of hiding his own short-comings, well-versed in logic, polity, *Vārtā* (economics), and *Trayī* (three *Vedas*). (309—311)

The word in the Text is *Sthūlalakṣyaḥ.* The Bombay Text has explained it as, *Vahupradāḥ, i.e.,* munificent. It may, also, mean, "learned, wise, competent to recollect benefits and injuries." Or it may mean "experienced."

The Text is *Sattvasampanna* : literally, 'virtuous;' particularly it means "who does not deviate from justice even under the pressure of difficulty."

There is a difference in reading: *dhṛtimān* (intelligent), or *smṛtiman,* is, one who has mastered the *Dharma-Śāstras.*

This and all the subsequent *ślokas* describe the accomplishments and duties of a king. This section is called *Rājadharmaprakaranam.*

समन्त्रिणः प्रकुर्व्वीत प्रज्ञान् मौलान् स्थिरान् शुचीन् ।
तै सार्द्धं चिन्तयेद्राज्यं विप्रेणाथ ततः स्वयम् ॥ ३१२ ॥

He should make his ministers, [of persons who are] wise, born in good families (*i.e.,* of those who are hereditary ministers), grave and pure. With them, or with the *Brāhmaṇas,* and afterwards, with himself [the should] deliberate the affairs of the State. (312)

पुरोहितञ्च कुर्व्वीत दैवज्ञमुदितोदितम्।
दण्डनीत्याश्च कुशलमथर्व्वाङ्गिरसे तथा ॥ ३१३ ॥

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *Śāstras,* born in a good family, well-versed in the theory of polity and the rites of peace-making as laid down in the *Atharvaṇ*. (313)

श्रौतस्मार्त्तक्रियाहेतोर्वृणुयादृत्विजस्तथा ।
यज्ञांश्चैव प्रकुर्व्वीत विधिवद्भूरिदक्षिणान् ॥ ३१४ ॥

He should appoint a few *Brāhmaṇās* for performing the rites [laid down] in the *Śruti* and *Smṛiti,* and celebrate various sacrifices with profuse sacrificial presents. (314)

The Bombay reading is with the variation:—वृणुयादेव चर्त्विज।

भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च।
अक्षयोऽयं निधी राज्ञां यद्विप्रेषूपपादितम् ॥ ३१५ ॥

He should offer unto the *Vipras* various objects of enjoyments and riches. What is given to a *Vipra,* becomes an unending treasure to kings. (315)

अस्कन्नमव्यथञ्चैव प्रायश्चित्तैरदूषितम्।
अग्नेः सकाशाद्विप्राग्नौ हुतं श्रेष्ठमिहोच्यते ॥ ३१६ ॥

It is said [that an oblation, offered to] a *Vipra*-Fire, is [more] purifying than, and superior to, those rites [*Rājasūya, etc.,*] performed near fire, for in it there is no defect, no destruction of animals, and no penance. (316)

धर्म्मेणालब्धमीहेत लब्धं यत्नेन पालयेत्।
पालितं वर्द्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥ ३१७ ॥

[He] should try to acquire, by fair means, objects not acquired; and keep carefully the acquired ones; multiply the protected ones, according to the laws of political economy; and distribute the surplus wealth amongst worthy persons. (317)

The Bombay text is अलब्धमीहेद्धर्मेण।

दद्याद्भूमिं निबन्धं वा कृत्वा लेख्यञ्च कारयेत् ।
आगामिभद्रनृपतिपरिज्ञानाय पार्थिवः ॥ ३१८ ॥

When making any gift of land, or making any permanent arrangement, he should have the terms committed to writing for the information of the future good king. (318)

पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम् ।
अभिलेख्यात्मनो वंश्यानात्मानञ्च महीपतिः ॥ ३१९ ॥

प्रतिग्रहपरीमाणं दानाच्छेदोपवर्णनम् ।
स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम् ॥ ३२० ॥

Writing, on a canvass (made of cotton), or on a copper-plate, [the names] of his own family [three generations upwards from his father], their own (i,e., his own name and that of the recipient), the quantity of the gift, [the four] boundary lines of the land, and marking it with his own coin, his own signature and with the date [of the gift], the king should make the deep permanently valid. (319—320)

रम्यं पशव्यमाजीव्यं जाङ्गलं देशमावसेत् ।
तत्र दुर्गाणि कुर्व्वीत जनकोशात्मगुप्तये ॥ ३२१ ॥

He should live in a country which is picturesque, where animals multiply, where living is cheap and which abounds in trees and hilly rivers. There he should make forts for the protection of his men (soldiers, followers, etc.), treasure and his ownself. (321)

तत्र तत्र च निष्णातानध्यक्षान् कुशलान् शुचीन् ।
प्रकुर्य्यादायकर्म्मान्तव्यकर्म्मसु चोद्यतान् ॥ ३२२ ॥

He should appoint devoted, clever and honest men in posts suited to them and energetic men in the works of collection and disbursement. (322)

नातः परतरो धर्मो नृपाणां यदुपार्ज्जितम्[1]।
विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३ ॥

Whatever is acquired,[2] should be given to the *Vipras;* and protection [should be given] to the subjects; there is no religion higher than this for kings. (323)

The Bombay reading is यद्रणार्जितम्।

Some Texts read *Ranārjitam, i.e.,* acquired in battle. We have adopted the Text *Yadupārjitam, i.e.,* whatever is acquired.

य आहवेषु युध्यन्ते भूम्यर्थमपराङ्न्मुखाः।
अकूटैरायुधैर्य्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४ ॥

Those who for [the protection of] lands (*i.e.,* kingdom) are killed, without retreating from the battlefield, by weapons not poisoned, repair to the celestial region like the *Yogins.* (324)

पदानि क्रतुतुल्यानि अग्नेष्वविनिवर्त्तिनाम्।
राजा सुकृतमादत्तेहतानां विपलायिनाम्॥ ३२५ ॥

The footsteps of the un-retreating, [even when] the army is routed, are like sacrifices; the king takes the virtue of those who fly away for not being killed. (325)

i.e., Such persons reap the fruits of the *Aśvamedha* Sacrifice at every footstep.

तवाहं वादिनं क्लीबं निर्हेतिं परसङ्गतम्।
न हन्याद्विनिवृत्तञ्च युद्धप्रेक्षणकादिकम्॥ ३२६ ॥

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.,* the musicians, etc.). (326)

कृतरक्षः समुत्थाय पश्येदायव्ययौ स्वयम्।
व्यवहारांस्ततो दृष्ट्वा स्नात्वा भुञ्जीतकामतः ॥ ३२७ ॥

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

हिरण्यं व्यापृतानीतं भाण्डागारेषु निक्षिपेत्[१] ।
पश्येच्चारांस्ततो दूतान् प्रेरयेन्मन्त्रिसंयुतः (संगतः) ॥ ३२८ ॥

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

The Bombay text reads: — न्यासेत्ततः ।

ततः स्वैरविहारी स्यान्मन्त्रिभिर्व्वा समागतः ।
वलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ॥ ३२९ ॥

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

सन्ध्यामुपास्य शृणुयाच्चाराणां गूढभाषितम् ।
गीतनृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३० ॥

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the *Vedas*. (330)

संविशेत् तुर्य्यघोषेण प्रतिबुध्येत्तथैव च ।
शास्त्राणि चिन्तयेद्बुद्ध्या सर्व्वकर्त्तव्यतास्तथा ॥ ३३१ ॥

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *Śāstras* (scriptural injunctions) and all his duties. (331)

प्रेषयेच्च ततश्चारान् स्वेषु चान्येषु सादरम् ।
ऋत्विक्पुरोहिताचार्य्यैराशीर्भिरभिनन्दितः ॥ ३३२ ॥

दृष्ट्वा ज्योतिर्व्विदो वैद्यान् दद्यादगाः काञ्चनं महीम् ।
नैवेशिकानि च तथा श्रोत्रियाणां गृहाणि च ॥ ३३३ ॥

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the *Ṛtviks*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the

Śrotriyas kine, gold, lands, maidens, and articles necessary for domestic use and household comforts. (332—333)

ब्राह्मणेषु क्षमी स्निग्धेष्वजिह्मः क्रोधनोऽरिषु ।
स्याद्राजा भृत्यवर्गे च प्रजासु च यथा पिता ॥ ३३४ ॥

A king should be forgiving to the *Brāhmaṇas* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects. (334)

पुण्य षड्भागमादत्ते न्यायेन परिपालयन् ।
सर्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ ३३५ ॥

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue,—for the protection of subjects is superior to all forms of gift. (335)

चाटतस्करदुर्व्वृत्तमहासाहसिकादिभिः ।
पीड्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ ३३६ ॥

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kāyasthas*. (336)

अरक्ष्यमाण्याः कुर्व्वन्ति यत् किञ्चित् किल्बिषं प्रजाः ।
तस्माच्च नृपतेरर्द्धं यस्माद्गृह्णात्यसौ करान् ॥ ३३७ ॥

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection]. (337)

ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम् ।
साधून् सम्पालयेद्राजा विपरीतांस्तु घातयेत् ॥ ३३८ ॥

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones). (338)

उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
सम्मानदानसत्कारैः[१] श्रोत्रियान् वासयेत् सदा ॥ ३३९ ॥

Having deprived the bribe-takes of their possessions, he should banish them, and should, always, settle the *Śrotriyas* with honour, gifts and good treatment. (339)

[1] The Bombay Text reads:— सदानमानसत्कारा ।

अन्यायेन नृपो राष्ट्रात् स्वकोषं योऽभिवर्द्धयेत्।
सोऽचिराद्विगतश्रीको नाशमेति सबान्धवः ॥ ३४० ॥

A king, who multiplies his treasury by unfaier [taxation] from the kingdom, is in no time, shorn of prosperity and meets with destruction along with his own people. (340)

प्रजापीडनसन्तापसमुद्भूतो हुताशनः ।
राज्ञः कूलं श्रियं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ ३४१ ॥

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king. (341)

य एव धर्म्मो नृपतेः स्वराष्ट्रपरिपालने ।
तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ ३४२ ॥

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom. (342)

यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ ३४३ ॥

When [a foreign kingdom] is brought under subjection, he should observe the conduct, law and family practices obtaining in the same kingdom. (343)

मन्त्रमूलं यतो राज्यमतो मन्त्रं सुरक्षितम्।
कुर्य्याद्यथान्ये न विदुः कर्म्मणामाफलोदयात् ॥ ३४४ ॥

Secret counsel is the root of a kingdom; therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i.e.*, the final result). (344)

The Bombay Text reads—यथास्य।

अरिमित्रमुदासीनोऽनन्तरस्तत्परः परः ।
क्रमशो मण्डलं चिन्त्यं सामादिभिरुपक्रमैः ॥ ३४५ ॥

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udāsīnas*

(unconcerned). Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatiory and other [measures.] (345)

उपायाः साम दानञ्च भेदो दण्डस्तथैव च।
सम्यक् प्रयुक्ताः सिध्येयुर्द्दण्डस्त्वगतिकागतिः॥ ३४६॥

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success. Punishment [should, always, be adopted] when there is no other means to follow. (346)

सन्धिञ्च विग्रहं यानमासनं संश्रयं तथा।
द्वैधीभावं गुणानेतान् यथावत् परिकल्पयेत्॥ ३४७॥

[A king] should duly apply the [sixfold] *Guṇas* or modes of policy, *viz.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double-dealing. (347)

The word in the Text *Dvaidhībhāvam*. According to some, it means 'double-dealing,' or 'duplicity,' keeping apparently friendly relations with the enemy.' According to others, it means 'dividing one's army and encountering a superior enemy in detachments, harassing the enemy by attacking them in small bands.'

यदा शस्यगुणोपेतं परराष्ट्रं तदा व्रजेत्।
परश्च हीन आत्मा च हृष्टवाहनपूरुषः॥ ३४८॥

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state. (348)

दैवे पुरुषकारे च कर्म्मसिद्धिर्व्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्व्वदैहिकम्॥ ३४९॥

The success of a work lies [both] in *daivam* (divinegrace) and manliness; of them manliness of a pristine birth is manifested in *daivam*. (349)

It is, sometimes, translated as *Destiny*.

केचिद्दैवात् स्वभावाच्च कालात् पुरुषकारत: ।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धय: ॥३५०॥

Some [say that success originates] from divine grace; some from, nature; some, from time; and some, from manliness. But those, who are of clever understanding, desire fruits in the union of all these. (350)

The following is the Bombay reading: –
केचित् दैवात्ऽटात् केचित् केचित् पुरुष कारत: ।
सिध्यत्यर्था मनुष्याणां तेषां योनिस्तु पौरुषम् ॥

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३५१ ॥

As there can be no movement of a car with [only] one wheel, [even] so *Daivam* does not succeed without manliness. (351)

हिरण्यभूमिलाभेभ्यो मित्रलब्धिर्वरा यत: ।
अतो यतेत तत्प्राप्तौ रक्षेत् सत्यं समाहित: ॥ ३५२ ॥

Since the acquisition of friends is superior to that of gold and land, therefore, one should endeavour to secure a compact and steadfastly observe it. (352)

स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च ।
मित्राण्येता: प्रकृतयो राज्यं सप्ताङ्गमुच्यते ॥ ३५३ ॥

A [qualified] king, minister, subjects, fort, treasury, sceptre, and friends are mentioned as the seven limbs (component parts) of a kingdom. (353)

The word in the Text *Dandam*. Some explain it as the fourfold division of an army, *viz.*, the elephant-, the horse-, the car-, and the foot-, soldiers.

तदवाप्य नृपो दण्डं दुर्व्वृत्तेषु निपातयेत् ।
धर्म्मो हि दण्डरूपेण ब्रह्मणा निर्म्मित: पुरा ॥ ३५४ ॥

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked. Formerly virtue was made by *Brahmā* in the shape of punishment. (354)

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतबुद्धिना ।
सत्यसन्धेन शुचिना सुसहायेन धीमता ॥ ३५५ ॥

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful, pure and intelligent [person], who has good helpmates. (355)

यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम् ।
जगदानन्दयेत् सर्व्वमन्यथा तु प्रकोपयेत् ॥ ३५६ ॥

When duly administered, it delights all the universe consisting of the celestials, *Asuras* and the human race; otherwise it fills them with compunction. (356)

The word in the Text is *Yathā-Śāstram, i.e.,* according to scriptural injunctions.

अधर्म्मदण्डनं स्वर्गकीर्त्तिलोकविनाशनम् ।
सम्यक् च दण्डनं राज्ञः स्वर्गकीर्त्तिजयावहम् ॥ ३५७ ॥

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions, and of fame. Whereas proper administration of punishment secures [the acquisition of] the celestial region, fame and victory. (357)

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि ।
नादण्डयो नाम राज्ञोऽस्ति धर्म्माद्विचलितः स्वकात् ॥ ३५८ ॥

Whether a brother, a son, a preceptor, a father-in-law, or a maternal uncle,—none can escape from the punishment of the king, if he deviates from [the performance of] his own duties. (358)

यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत् ।
इष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः ॥ ३५९ ॥

The king, who punishes those who deserve punishment and kill those who deserve death, reaps the fruits of sacrifices well-performed with a thousand sacrificial presents. (359)

The Bombay Text teads:—समाप्तवरदक्षिणैः ।

इति सञ्चिन्त्य नृपति क्रतुतुल्यफलं पृथक् ।
व्यवहारान् स्वयं पश्येत् सभ्यैः परिवृतोऽन्वहम् ॥ ३६० ॥

Having thus meditated upon he courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court]. (360)

कुलानि जातीः श्रेणीश्च गणान् जनपदांस्तथा ।
स्वधर्म्मचलितान् राजा विणीय स्थापयेत् पथि ॥ ३६१ ॥

Having duly punished [men of his own] family, caste, division and class, and the subjects, the king should piase them in the [right] path. (361)

The word, literally, means—"people of the country," but, here it, refers to the people in general.

जालसूर्य्यमरीचिस्थं त्रसरेणुरजःस्मृतम् ।
नेऽष्टौ लिक्षास्तु तास्तिस्रो राजसर्षप उच्यते ॥ ३६२ ॥

गौरस्तु ते त्रयः षट् ते यतो मध्यस्तु ते त्रयः ।
कृष्णलः पञ्च ते माषस्ते सुवर्णस्तु षोडश ॥ ३६३ ॥

पलं सुवर्णाश्चत्वारः पञ्च वापि प्रकीर्त्तितम् ।
द्वे कृष्णले रौप्यमाशो धरणं षोडशैव ते ॥ ३६४ ॥

An atom of dust, which is [seen moving] in a sunbeam through the lattice, is called *Trasareṇu*. Eight trasareṇus make one *Likṣa;* three *Likṣas,* one *Rājasarṣapa;* three *Rājasarṣapaās,* one *gaura;* six of these, one *madhya;* three of these, one *kṛṣṇala;* five of these, one *māṣa;* and sixteen of these, one *Suvarṇa*. A *palam* is said to consist of four or five *Suvarṇas*. [The above is the standard of gold.]

Two *Kṛṣṇalas* make one *Rūpyamāśa;* and sixteen, one *dharaṇan*. (362—364) -

शतमानंतु दशभिर्द्धरणैः पलमेव च ।
निष्कः सुवर्णाश्चत्वारः कार्षिकस्ताम्रिकः पणः ॥ ३६५ ॥

With ten *Dharaṇas*, one *Śatamāna* or *palam* [is formed]. Four *Suvarṇas* make one *Niṣka*. [This is the standard of silver].

Copper, weighing a *Karṣa* (a weight of gold or silver equal to sixteen *māṣas*), [makes] a *paṇas*. (365)

साशीतिः पणसाहस्री दण्ड उत्तमसाहसः ।
तदर्द्धं मध्यमः प्रोक्तस्तदर्द्धमधमः स्मृतः ॥ ३६६ ॥

Eighty thousand *paṇas* is the penalty of *Uttamsāhasaḥ*;[1] half of it, *Madhyamaḥ* (i.e., second class); and half of the latter, *Adhamaḥ* (*i.e.*, third class or the lowest form). (366)

The highest of the pecuniary punishments,—a fine of 1,000, or, according to some, 80,000 *paṇas*.

धिग्दण्डस्त्वथ वाग्दण्डो धनदण्डो वधस्तथा ।
योज्या व्यस्ताः समस्ता या अपराधवशादिमे ॥ ३६७ ॥

[There are various forms of] punishment; such as, saying "fie," using harsh words, imposing fine, and corporal punishment or death. One, or all, of these, should be dealt out to a culprit. (367)

ज्ञात्वापराधं देशञ्च कालं बलमथापि वा ।
वयःकर्म्म च वित्तञ्च दण्डं दण्ड्येषु पातयेत् ॥ ३६८ ॥

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit. (368)

इति याज्ञवल्कीये धर्म्मशास्त्रे आचारो
नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the First Chapter treating of Ācāra in the Dharma-Śāstra of Yājñavalkya.

CHAPTER II

व्यवहाराध्याय

व्यवहारान् नृपः पश्येद्विद्वद्भिर्ब्राह्मणैः सह।
धर्म्मशास्त्रानुसारेण क्रोधलोभविवर्ज्जितः ॥ १ ॥

ALONG with the learned *Brāhmaṇas*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law. (1)

श्रुताध्ययनसम्पन्ना धर्म्मज्ञाः सत्यवादिनः।
राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः ॥ २ ॥

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes. (2)

अपश्यता कार्य्यवशाद्व्यवहारान् नृपेण तु।
सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्व्वधर्म्मवित् ॥ ३ ॥

A *Brāhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself]. (3)

रागाल्लोभाद्भयाद्वापि स्मृत्यपेतादिकारिणः।
सभ्याः पृथक्पृथग्दण्ड्या विवादाद्द्विगुणं दमम् ॥ ४ ॥

The members—if they, out of resentment, lust, or dread trangress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit. (4)

स्मृत्याचारव्यपेतेन मार्गेणाऽधर्षितः परैः ।
आवेदयति चेद्राज्ञे व्यवहारपदं हि तत् ॥ ५ ॥

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,[1] it will form the subject-matter of a law-suit, (5)

The word in the Text is *Rājñe,* literally, 'to a king' but it, also, implies here 'to any officer in charge of the administration of justice.'

प्रत्यर्थिनोऽग्रतो लेख्यं यथावेदितमर्थिना ।
ससामासतदर्द्धाहर्नामजात्यादि चिह्नितम् ॥ ६ ॥

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties].[2] (6)

The following should never constitute the subject-matter of a law-suit, (i) *vis., Aprasiddha, vis.,* something uncommon; as, he has taken my flower formed in the sky and does not return it: (2) *Nirāvada, viz.,* frivolously vexatious; such as, such a person works in the light of my lamp: (3) *Nirartha, i.e.,* something in comprehensible: (4) *Niṣprayojana, viz.,* useless; as, such a person reads in our quarter; (5) *Asādhya, viz.,* impossible, such as, he laughed at me: (6) *Viruddha;* as, such person has abused me.

श्रुतार्थस्योत्तरं लेख्यं पूर्व्वावादकसन्निधौ ।
ततोऽर्थी लेखयेत् सद्यः प्रतिज्ञातार्थसाधनम् ॥ ७ ॥

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

तत्सिद्धौ सिद्धिमाप्नोति विपरीतमतोऽन्यथा ।
चतुष्पाद्व्यवहारोऽयं विवादेषु प्रदर्शितः ॥ ८ ॥

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.,] the legel procedure is pointed out as having four feet (i.e., four stages). (8)

The four *pādas* or procedures are :—The first is *Bhāṣāpāda, viz.,* the petition of the complainant should be written down,

as it is, before the defendant; the second is *Uttarapāda, viz.*, the reply of the defendant should be written down before the complainant; the third is *kriyāpāda, viz.*, the complainant should have the statement of his evidence written down; the fourth is *Sādhyasiddhipāda, viz,* success, if the evidence is proved, otherwise the result is adverse.

अभियोगमनिस्तीर्य्य नैनं प्रत्यभियोजयेत्।
अभियुक्तञ्च नान्येन नोक्तं विप्रकृतिं नयेत् ॥ ९ ॥

[EXCEPTIONAL REGULATIONS]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another; [nor should he] contradict his statement. (9)

i.e., a defendant should not bring a counter charge against the complainant till the charge, brought against him by the letter, is answered or that by any other person is properly defended. The following interpretation of this śloka is given in *Mitākṣarā*:— "Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

कुर्य्यात् प्रत्यभियोगञ्च कलहे साहसेषु च।
उभयोः प्रतिभूर्ग्राह्यः समर्थः कार्य्यनिर्णये ॥ १० ॥

In *Kalaha* (*i.e.*, cases relating to the use of abusive language, *Vakpāruṣya*, and those about beating, *Daṇḍapāruṣya*) and *sāhasa* (*i.e.*, destruction with poipoisoned weapons), [one] can bring a counter-charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties. (10)

निह्नवे भावितो दद्याद्धनं राज्ञे च तत्समम्।
मिथ्याभियोगी द्विगुणमभियोगाद्धनं हरेत् ॥ ११ ॥

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal

amount [as a penalty]; one bringing a false charge must pay double the amount sued for [as a penalty, to the king]. (11)

साहसस्तेयपारुष्यगोभिशापात्यये स्त्रियाम्।
विवादयेत् सद्य एव कालोऽन्यत्रेच्छया स्मृतः ॥ १२ ॥

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (*i.e.*, about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately; elsewhere [the granting of time depends upon the will [of the judges]; so it is laid down in the *Smṛtis*. (12)

देशाद्देशान्तरं याति सृक्किणी परिलेढि च।
ललाटं स्विद्यते चास्य मुखं वैवर्ण्यमेति च ॥ १३ ॥

परिशुष्यत् स्खलद्वाक्यो विरुद्धं बहु भाषते।
वाक्चक्षुः पूजयति नो तथौष्ठौ निर्भुजत्यपि ॥ १४ ॥

स्वभावाद्विकृतिं गच्छेन् मनोवाक्कायकर्म्मभिः।
अभियोगे च साक्ष्ये वा दुष्टः स परिकीर्त्तितः ॥ १५ ॥

He,—who goes about from one country to another, who licks the corner of his mouth, whose forehead perspires, whose face becomes discoulored, whose mouth is dried up, whose words falter, who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word, deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15)

सन्दिग्धार्थं स्वतन्त्रो यः साधयेद्यश्च निष्पतेत्।
न चाहूतो वदेत् किञ्चिद्धीनो दण्ड्यश्च स स्मृतः ॥ १६ ॥

He,—who, resorting to a grandiloquent speech, tries to secure the questioned wealth, who flies away, who does not speak anything on being summoned [by a judge],—is described in the *Smṛti* as being the weak party and is punishable. (16)
The word is the Text is *Svatantrī*, literally, depending on one's own self; but here, it means 'one who, without giviing

any evidence, in support of his contention, tries to gain it by a grandiloquent speech.'

The property belonging to a person of an inferior caste not acknowledged by him as his own.

Literally, 'going away quickly;' but, here it means 'who flies away when any charge is brought against him in a Law Court.

साक्षिषूभयतः सत्सु साक्षिणः पूर्व्ववादिनः ।
पूर्व्वपक्षेऽधरीभूते भवन्त्युत्तरवादिनः ॥ १७ ॥

If witnesses of both the parties are present, those of the plaintiff [should be examined first; but] if the plaintiff's party be weak, those of the other side[2] [should get the precedence]. (17)

i.e., When summoned by a Judge he appears before him to answer a charge.

सपणश्चेद्विवादः स्यात्तत्र हीनन्तु दापयेत् ।
दण्डञ्च सपणं राज्ञे धनिने धनमेव च ॥ १८ ॥

If any complaint with a wager (*i.e.*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager] to the successful party. (18)

छलं निरस्य भूतेन व्यवहारान् नयेन्नृपः ।
भूतमप्यनुपन्यस्तं हीयते व्यवहारतः ॥ १९ ॥

Having refuted the fraud the king should unite his judgment with the true fact. Even a true fact when not supported by evidence, becomes vitiated in a legal procedure. (19)

The procedure is, that after hearing of the substance of the plaint, the deposition of the defendant should be taken down before the plaintiff. Then the plaintiff should produce his witnesses. But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement. To remove this doubt the author of the *Smṛti* has introdued this verse. i.e., Having determined the true fact from the deposition and evidence of the defendant. We have given the literal translation in the body.

निह्नवे लिखितेऽनेकमेकदेशविभावितः ।
दाप्यः सर्व्वं नृपेणार्थं न ग्राह्यस्त्वनिवेदितः ॥ २० ॥

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest]; but what is not mentioned in the [original] plaint should never be admitted. (20)

The *śloka* is elliptical: The purport is :—Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved, the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained.

स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः ।
अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमितिस्थितिः ॥ २१ ॥

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code. (21)

प्रमाणं लिखितं भुक्तिः साक्षिणश्चेति कीर्त्तितम् ।
एषामन्यतमाभावे दिव्यान्यतममुच्यते ॥ २२ ॥

Written document, lawful possession and witnesses are described as the evidences [of a case]; in the absence of even one of those, a *Divya* (divine test or ordeal) is spoken of [as an evidence]. (22)

सर्व्वेष्वेव विवादेषु बलवत्युत्तरा क्रिया ।
आधौ प्रतिग्रहे क्रीते पूर्व्वा तु बलवत्तरा ॥ २३ ॥

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case; in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case. (23)

Supposing a case comes up where the plaintiff says,—"A has borrowed Re. I from me." The defendant A in reply says,—"Yes, I borrowed the amount, but I have paid it back." In such a case, where the statements of both the parties are proved, the defendant must gain the case.

A nortaged his house first to B, and then to C; he is unable to release it; both B and C sue A to get possession of the house. The mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

पश्यतोऽब्रुवतो भूमेर्हानिर्विंशतिवार्षिकी ।
परेण भुज्यमानाया धनस्य दशवार्षिकी ॥ २४ ॥

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question, extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

i.e., Does not take any legal steps to recover it.

आधिसीमोपनिक्षेपजडबालधनैर्विना ।
तथोपनिधिराजस्त्रीश्रोत्रियाणां धनैरपि ॥ २५ ॥

[But these limitations, of twenty and ten years respectively], do not hold good in cases of mortgaged articles or properties. boundaries, *Upanikṣepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *Upanidhi* (a sealed box, kept in trust without mentioning its contents), landrevenue, and the properties of woman and *Śrotriya Brāhmaṇas,* (25)

आध्यादीनां निहन्तारं धनिने दापयेद्धनम् ।
दण्डश्च तत्समं राज्ञे शक्त्यपेक्षमथापि वा ॥ २६ ॥

[An administrator of justice] should make the person, who uses the mortgaged property, (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king same amount or what is consonant to his position. (26)

आगमोऽत्यधिको भोगाद्विना पूर्व्वक्रमागतात् ।
आगमेऽपि बलं नैव भुक्तिस्तोकापि यत्र नो ॥ २७ ॥

Āgama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession. (27)

The law is this:—In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

आगमस्तु कृतो येन सोऽभियुक्तस्तमुद्धरेत् ।
न तत्सुतस्तत्सुतो वा भुक्तिस्तत्र गरीयसी ॥ २८ ॥

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *Āgama* or acquisition]: but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

योऽभियुक्तः परेतः स्यात्तस्य रिक्थी तमुद्धरेत् ।
न तत्र कारणं भुक्तिरागमेन विनाकृता ॥ २९ ॥

[If the first owner], being sued for, dies his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *Āgama*. (29)

आगमेन विशुद्धेन भोगः याति प्रमाणताम् ।
अविशुद्धागमो भोगः प्रामाण्यं नैव गच्छति ॥ ३० ॥

If *Āgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but *Āgama* is not [proved] valid, possession does not form an evidence. (30)

This *śloka* does not occur in the Bombay Edition.

नृपेणाधिकृताः पूगाः श्रेणयोऽथ कुलानि च ।
पूर्व्वं पूर्व्वं गुरु ज्ञेयं व्यवहारविधौ नृणाम् ॥ ३१ ॥

In legal procedure for men *Pugāḥ* (unions or corporations of citizens or villagers) appointed by the king, *Śreṇayas* (corporate bodies), and friends and relatives (*Kulāni*), are considered superior or competent in order (of precedence). (31)

For an appeal of a law-suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law-suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the king in cases mentioned in the subsequent Couplet.

बलोपाधिविनिर्व्वृत्तान् व्यवहारान् निवर्त्तयेत् ।
स्त्रीनक्तमन्तरागारबहिः शत्रुकृतांस्तथा ॥ ३२ ॥

[But the king] can reverse the judgments, delivered through force or fear;—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village;—and those decided by enemies. (32)

मत्तोन्मत्तार्त्तव्यसनिबालभीतादियोजितः ।
असम्बद्धकृतश्चैव व्यवहारो न सिध्यति ॥ ३३ ॥

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a boy, one under the influence of fear, etc., and one instituted by a person having no personal connection is not maintainable. (33)

Such as, one instituted by a person who has rebelled against the city.

प्रनष्टाधिगतं देयं नृपेण धनिने धनम् ।
विभावयेन्न चेल्लिङ्गैस्तत्समं दण्डमर्हति ॥ ३४ ॥

When any lost valuable article is obtained [in a brothel, etc.,] it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim]; but he, who

presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

राजा लब्ध्वा निधिं दद्याद्द्विजेभ्योऽर्द्धं द्विजः पुनः ।
विद्वानशेषमादद्यात् स सर्व्वस्य प्रभुर्यतः ॥ ३५ ॥

If the king comes by any [hidden] treasure, he must give half of it to a *Brāhmaṇa*. But, then, again, [when] a learned *Brāhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all. (35)

इतरेण निधौ लब्धे राजा षष्ठांशमाहरेत् ।
अनिवेदितविज्ञातो दाप्यस्तं दण्डमेव च ॥ ३६ ॥

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without, informing [the king of its acquisition, he attempts to appropriate himself the whole], he should be punished and [the treasure] confiscated. (36)

देयं चौरहृतं द्रव्यं राज्ञा जानपदाय तु ।
अददद्धि समाप्नोति किल्विषं यस्य तस्य तत् ॥ ३७ ॥

When an article, stolen by a thief, [is recovered], is should be given by the king to the person [to whom it belongs]; if he does not give it, he is visited by the sin of [committing thefts]. (37)

इत्यसाधारणव्यवहारमातृकाप्रकरणम् ।

अशीतिभागो वृद्धिः स्यान्मासि मासि सबन्धके ।
वर्णक्रमाच्छतं द्विस्त्रिश्चतुःपञ्चकमन्यथा ॥ ३८ ॥

[LAWS RELATING TO LOANS.]

In a loan on mortgage the interest, every month, is one eightieth part [of the capital]; on other loans the interest is to run at two, three, four and five percent, in order of the castes [taking such loans]. (38)

i.—., If a *Brāhmaṇa* takes One Hundred Rupees as loan he shall have to pay interest at two percent., and so on.

कान्तारगास्तु दशकं सामुद्रा विंशकं शतम्।
दद्युर्व्वा स्वकृतां वृद्धिं सर्व्वे सर्व्वासु जातिषु ॥ ३९ ॥

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten percent., [as interest]; persons going to the sea, shall pay twenty percent., but all castes should pay to all castes interest at the ratio of [their] respective [castes]. (39)

सन्ततिस्तु पशुस्त्रीणां रसस्याष्टगुणा परा।
वस्त्रधान्यहिरण्यान्यां चतुस्त्रिद्विगुणाः स्मृताः ॥ ४० ॥

A young one [should be given as interest, in case of a loan] of female animals (as cow); [the interest on loans] of liquid substances (such as, clarified butter, oil etc.,) should be eight times; [on loans of] cloth, grains and gold, [the interest should be] four, three and two times according to the *Smṛtis* (40)

In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing uppaid with interest for a long time. For example, A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B, out of courtesy, does not demand the interest. When A returns the loan he must give a calf or its value as interest and not more.

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत्।
साध्यमानो नृपं गच्छन् दण्ड्यो दाप्यश्च तद्धनम् ॥ ४१ ॥

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means]; he must not be remonstrated with by the king; if [the debtor,] heing pressed [tơ pay back the money], goes to the king [for a remedy], he must be punished and made to return the money. (41)

ग्रहीतानुक्रमाद्दाप्यो धनिनामधमर्णिकः।
दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२ ॥

A debtor, [when sued for by a number of creditors of the same caste,] must be made to repay the money to the creditors in order [of the date of taking such loans]; [but when the creditors

are of differnent castes,] the king, after having [first] paid the *Brāhmaṇa* [is to return the balance] to the other castes. (42)

राज्ञाधमर्णिको दाप्यः साधितादृशकं शतम्।
पञ्चकञ्च शतं दाप्यः प्राप्तार्थो ह्युत्तमर्णिकः॥ ४३॥

A debtor is to be punished by the king [with a fine of] ten percent. [of the amount] realized. The creditor, for having obtained [his money], should pay the king five percent., [of the amount received]. (43)

Some explain it as the tenth and twentieth part of the amount realized.

हीनजातिं परिक्षीणमृणार्थं कर्म्म कारयेत्।
ब्राह्मणस्तु परिक्षीणः शनैर्दाप्यो यथोदयम्॥ ४४॥

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brāhmaṇa* grows poor, he should he made to epay [his debt] gradually as his means permit. (44)

दीयमानं न गृह्णाति प्रयुक्तं यः स्वकं धनम्।
मध्यस्थस्थापितं तत् स्याद्वर्द्धते न ततः परम्॥ ४५॥

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

अविभक्तैः कुटुम्बार्थे यदृणञ्च कृतं भवेत्।
दद्युस्तदृक्थिनः प्रेते प्रोषिते वा कुटुम्बिनि॥ ४६॥

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता।
दद्यादृते कुटुम्बार्थान्न पतिः स्त्रीकृतं तथा ॥ ४७ ॥

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

सुराकामद्यूतकृतं दण्डशुल्कावशिष्टकम्।
वृथादानं तथैवेह पुत्रो दद्यान्न पैतृकम् ॥ ४८ ॥

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

गोपशौण्डिकशैलूषरजकव्याधयोषिताम्।
ऋणं दद्यात् पतिस्तेषां यस्माद्वृत्तिस्तदाश्रया ॥ ४९ ॥

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i.e.*) upon the earnings of their wives. (49)

प्रतिपन्नं स्त्रिया देयं पत्या वा सह यत् कृतम्।
स्वयं कृतं वा यदृणं नान्यत् स्त्री दातुमर्हति ॥ ५० ॥

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50)

पितरि प्रोषिते प्रेते व्यसनाभिप्लुतेऽथवा।
पुत्रपौत्रैर्ऋणं देयं निह्नवे साक्षिभाविताम् ॥ ५१ ॥

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an incurable disease, the debt [contracted by either] must be repaid by the son or the grandson; in case of denial, [the claim must be established] by evidence. (51)

ऋक्थग्राह ऋणं दाप्यो योषिद्ग्राहस्तथैव च।
पुत्रोऽनन्याश्रितद्रव्यः पुत्रहीनस्य ऋक्थिनः ॥ ५२ ॥

One who inherits the property must repay the debt; similarly. (*i.e.*, in the absence of the former), the taker of the [debtor's] wife (*Yoṣitgrāha*); then the son, who, although qualified to inherit his father's property, does not do so; and, in the case of one who has no son, the person who inherits his property, [must pay his debt.] (52)

Here it refers to a son, who by his father's will, inherits the property, even when other sons exist. Colebrooke has translated this portion of the Text as, "But not the son whose (father's) assets are held by another." The Text would, then, be *Putroananyāṣritadravyaḥ*.

There are three classes of *Yoṣitgrāha*:— (1) One who marries a virgin widow; (2) the person to whom one's marries and youthful wife surrenders herself under pressure; (3) the person to whom a woman, rich and mother of children, goes Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself; in his absence by his son or grandson. If the creditor has no issue, the debt must be repaid to the person who inherits his property.

भ्रातॄणामथ दम्पत्योः पितुः पुत्रस्य चैव हि।
प्रातिभाव्यमृणं साक्ष्यमविभक्ते न तु स्मृतम् ॥ ५३ ॥

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided. (53)

दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते।
आद्यैस्तु वितथे दाप्यावितरस्य सुता अपि ॥ ५४ ॥

Surety is sanctioned in *darśana* presentation *pratyaya* (creating confidence), and *Dāna* (giving). The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their demise]; as regards the other (i.e., one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

The first form of surety is when a person engages to answer for another's appearance in the Court.

The second form of surety is when a person creates confidence, in the party giving the loan, by saying,—"He is a very trustworthy person, you may accomodate him with the loan."

The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

दर्शनप्रतिभूर्यत्र मृतः प्रात्ययिकोऽपि वा ।
न तत्पुत्रा ऋणं दद्युर्दद्युर्दानाय ये स्थिताः ॥ ५५ ॥

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin. (55)

बहवः स्युर्यदि स्वांशैर्दद्युः प्रतिभुवो धनम् ।
एकच्छायाश्रितेष्वेषु धनिकस्य यथारुचि ॥ ५६ ॥

If many person [after having determined their respective shares stand as sureties, they shall have to repay the money according to the extent of their respective shares.] In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

प्रतिभूर्दापितो यत्र प्रकाशं धनिने धनम् ।
द्विगुणं प्रतिदातव्यमृणिकैस्तस्य तद्भवेत् ॥ ५७ ॥

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf]. (57)

सन्ततिः स्त्रीपशुष्वेव धान्यं त्रिगुणमेव च ।
वस्त्रं चतुर्गुणं प्रोक्तं रसश्चाष्टगुणस्तथा ॥ ५८ ॥

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given the surety]. (58)

The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give to the surety a cow with a calf; similarly, in the case of grain loans, twice the quantity should be given; in the case of cloth, four times the quantity, and in the case of oil, clarified butter, eight times the quantity, should be given to the surety.

आधिः प्रणश्येद्द्विगुणे धने यदि न मोक्ष्यते ।
काले कालकृतो नश्येत् फलभोग्यो न नश्यति ॥ ५९ ॥

If the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited); time (*i.e.*, the expiration of the period of contract,) vitiates (*i.e.*) deprives the owner of [his right] [over the article mortgaged on the condition of being released at] a fixed time. That of which the fruit is enjoyed, (such as land, etc.,) is never forfeited. (59)

गोप्याधिभोगे नो वृद्धिः सोपकारेऽथ हापिते ।
नष्टो देयो विनष्टश्च दैवराजकृतादृते ॥ ६० ॥

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use] or else it must be returned intact; if it is destroyed (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be. (60)

Some interpret this portion from another standpoint, and their version of the reading runs thus:—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee.

आधेः स्वीकरणात् सिद्धी रक्ष्यमानोऽप्यसारताम् ।
यातश्चेदन्य आधेयो धनभाग्वा धनी भवेत् ॥ ६१ ॥

Taking establishes [the acceptance of a] mortgaged article; even if kept [with proper care, a mortgaged article] suffers depreciation, other articles must be mortgaged or the capitalist must be paid a portion of his due. (61)

i.e., If the value of the articles does not cover the capital and the interest.

चरित्रबन्धककृतं सवृद्ध्या दापयेद्धनम् ।
सत्यङ्कारकृतं द्रव्यं द्विगुणं प्रतिदापयेत् ॥ ६२ ॥

If any mortgage is executed, [confiding in the] character [of the mortgagee,] the capital must be paid with interest. [The mortgagee] should pay double the amount, if any article is mortgaged under an agreement. (62)

The Text requires elucidation. If a debtor, knowing a creditor to be of good character, mortgages with him a valuable article, for a far lesser amount than its proper value, he is entitled to release the article by paying the capital and interest; and it shall never be forteited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

उपस्थितस्य मोक्तव्य आधिःस्तेनोऽन्यथा भवेत् ।
प्रयोजकेऽसति धनं कुले न्यस्याऽधिमाप्नुयात् ॥ ६३ ॥

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (*i.e.*, he will be punished ike a thief). It the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article. (63)

तत् कालकृतमूल्यो वा तत्र तिष्ठेदवृद्धिकः ।
विना धारणकाद्वापि विक्रीणीत ससाक्षिकम् ॥ ६४ ॥

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness. (64)

A full elucidation of the Text is this :—The first line explains what a debtor should do, if the creditor or his duly constitued agent is not present to

receive money from the former, or if he wishes to liquidate his debt by selling the mortgaged article. Under these cirrumstances the value of the article, at that time, should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital, given as a loan on the mortgage of an article, is doubled with the interest accumulated theron, but the absent. The creditor, under these circumstances, is empowered to sell the article before a proper witness, who will afterwards, when the debtor demands the article, attest to the amount received by the creditor from the sale of the article.

यदा तु द्विगुणीभूतमृणमाधौ तदा खलु ।
मोच्य आधिस्तदुत्पन्ने प्रविष्टे द्विगुणे धने ॥ ६५ ॥

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged property may be released, if double the amount comes [to the mortgages] from the produce. (65)

If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation, the former can release the property when his debt is pai off from the produce thereof. If there is no such contract between the parties as, "If there is greater produce, the creditor is to reap the benefit, and if less, he is to suffer loss," then the mortgaged property will be released when double the amount is realized from the produce, and not otherwise.

इति ऋणादानप्रकरणम् ।

वासनस्थमनाख्याय हस्तेऽन्यस्य यदर्पितम् ।
द्रव्यं तदौपनिधिकं प्रतिदेयं तथैव तत् ॥ ६६ ॥

[LAWS RELATING TO DEPOSITS]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands, that article is called *Aupanidhikam* (deposit); [and] it must be returned as such. (66)

न दाप्योऽपहृतं तत्तु राजदैविकतस्करैः ।
भ्रेषच्चेन्मार्गितेऽदत्ते दाप्यो दण्डञ्च तत्समम् ॥ ६७ ॥

But it must not be returned, if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if three is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a equal to that amount. (67)

आजीवन् स्वेच्छया दण्डो दाप्यस्तञ्चापि सोदयम् ।
याचितं वाहितन्यासनिक्षेपादिष्वयं विधिः ॥ ६८ ॥

By wilfully converting [the deposit] into his means of livelihood (*i.e.*, if he uses it of his own accord or makes money by trading on it), [the person with whom the deposit is made,] must be punished and compelled to return it with the increase [made on it]; the same law holds good in the case of *yācita* (*i.e.*, raiments, ornaments, etc., brought from another, for use on the occasions of wedding, etc.,); : *Āhita* (*i.e.*, a deposit, deposited again with another); *Nyāsa* (*i.e.*, an article which after being being shown to the bead of the family, is deposited with a member thereof); and *Nikṣepa* (*i.e.*, a deposit made directly with another). (68)

If the person, with whom a deposit is made, wilfully converts it to his personal use, he must pay a monthly interest of five percent; if he uses it for trading purpose, he must return it with the additional profit made by its use.

इति निक्षेपादिप्रकरणम् ।

तपस्विनो दानशीलाः कुलीनाः सत्यवादिनः ।
धर्म्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः ॥ ६९ ॥

त्र्यवराः साक्षिणो ज्ञेयाः श्रौतस्मार्त्तक्रियारताः ।
यथाजाति यथावर्णं सर्व्वे सर्व्वेषु वा स्मृताः ॥ ७० ॥

[THE LAW OF EVIDENCE]

THREE persons, at the lowest, must be cited as witnesses,—person given to the practice of austerities, charitable,

born in respectable families, truthful, preferring religion, simple having children, possessed of wealth, [and, if possible,] of the same lineage (*Jāti*) and caste (*Varṇa*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

श्रोत्रियास्तापसा वृद्धा ये च प्रव्रजितादयः ।
असाक्षिणस्ते वचनान्नात्र हेतोरुदाहृतः[१] ॥ ७१ ॥

Elderly *Śrotriyas*, (person well-read in the *Vedas*), aged ascetics, religious recluses, and others (*i.e.*, those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

This *śloka* does not occur in the Bombay Edition.

स्त्रीवृद्धबालकितवमत्तोन्मत्ताभिशस्तकाः ।
रङ्गावतारिपाषण्डिकूटकृद्विकलेन्द्रियाः ॥ ७२ ॥
पतिताप्तार्थसम्बन्धिसहायारिपुतस्कराः ।
साहसी दृष्टदोषश्च निर्द्धूतश्चेत्यसाक्षिणः ॥ ७३ ॥

Women, old men, boys, gemblers, drunkards, mad men, persons defamed, actors or heretios, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produced as] witnesses. (72-73)

उभयानुमतः साक्षी भवत्येकोऽपि धर्म्मवित् ।
सर्वः साक्षी संग्रहणे चौर्य्ये पारुष्य साहसे ॥ ७४ ॥

Even one virtuous man be [produced as] a witness, if he is approved of by both the parties. (74)

Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness; such as, abduction, use of abusive language, beating, theft, and administration of poison.

साक्षिणः श्रावयेद्वादिप्रतिवादिसमीपगान् ।
ये च पापकृतां लोका महापातकिनां तथा ॥ ७५ ॥

अग्निदानाञ्च ये लोका ये च स्त्रीबालघातिनाम् ।
स तान् सर्व्वान् समाप्नोति यः साक्ष्यमनृतं वदेत् ॥ ७६ ॥

The plaintiff should make the witnesses, collected near the defendant, hear :—The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crime, as well as those for the incendiaries and the murderers of women and children. (75—76)

सुकृतं यत्त्वया किञ्चिज्जन्मान्तरशतैः कृतम् ।
तत् सर्व्वं तस्य जानीहि यं पराजयसे मृषा ॥ ७७ ॥

"Know, all the little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat." (77)

अब्रुवन् हि नरः साक्ष्यमृणं स दशबन्धकम् ।
राज्ञा सर्व्वं प्रदाप्यः स्यात् षट्चत्वारिंशत्तमेऽहनि ॥ ७८ ॥

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

न ददाति हि यः साक्ष्यं जानन्नपि नराधमः ।
स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि ॥ ७९ ॥

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness. (79)

द्वैधे वहूनां वचनं समेषु गुणिनान्तथा ।
गुणिद्वैधे तु वचनं ग्राह्यं ये गुणवत्तमाः ॥ ८० ॥

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme.] (80)

यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत् ।
अन्यथावादिनो यस्य ध्रुवस्तस्य पराजयः ॥ ८१ ॥

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

उक्तेऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः ।
द्विगुणाः वान्यथा ब्रूयुः कूटाः स्युः पूर्व्वसाक्षिणः ॥ ८२ ॥

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party, or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

पृथक् पृथग्दण्डनीयाः कूटकृत्साक्षिणस्तथा ।
विवादाद्द्विगुणं दण्ड्यं विवास्यो ब्राह्मणः स्मृतः ॥ ८३ ॥

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Brāhmaṇa* (giving false evidence). (83)

यः साक्ष्यं श्रावितोऽन्येभ्यो निह्नुते तत्तमोवृतः ।
स दाप्योऽष्टगुणं दण्डं ब्राह्मणन्तु विवासयेत् ॥ ८४ ॥

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Brāhmaṇa* is to be banished. (84)

वर्णिनान्तु वधो यत्र तत्र साक्ष्यनृतं वदेत् ।
तत्पावनाय निर्व्वाप्यश्चरुः सारस्वतो द्विजैः ॥ ८५ ॥

इति साक्षिप्रकरणम् ।

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Brāhmaṇa* should offer *Sārasvata-Caru* (an oblation of rice, barley and pulse boiled). (85)

यः कश्चिदर्थो निष्णातः स्वरुच्या तु परस्परम् ।
लेख्यन्तु साक्षिमत् कार्य्यं तस्मिन् धनिकपूर्व्वकम् ॥ ८६ ॥

[LAWS RELATING TO WRITTEN DOCUMENT]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

समामासतदर्द्धाहर्नामजातिस्वगोत्रकैः ।
सब्रह्मचारिकात्मीयपितृनामादिचिह्नितम् ॥ ८७ ॥

[It] must be marked with (*i.e.*, in the document should be written,) the year, month, fortnight, day, caste, *Gotra* (family), [name of] the fellow-students, the name of the (contracting) party, and of his father, etc. (87)

The word in the Text is *Sabrahmacārikā*, *i.e.*, a fellow-student studying a particular branch of the *Veda* under the same teacher.

समाप्तेऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत् ।
मतं मेऽमुकपुत्रस्य यदत्रोपरिलेखितम् ॥ ८८ ॥

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and the words] "what is written here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

साक्षिणश्च स्वहस्तेन पितृनामकपूर्व्वकम् ।
अत्राहममुकः साक्षी लिखेयुरिति ते समाः ॥ ८९ ॥

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)." (89)

उभयाभ्यर्थितेनैतन्मया ह्यमुकसूनुना ।
लिखितं ह्यमुकेनेति लेखकोऽन्ते ततो लिखेत् ॥ ९० ॥

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

विनापि साक्षिभिर्लेख्यं स्वहस्तलिखितन्तु यत् ।
तत् प्रमाणं स्मृतं लेख्यं बलोपाधिकृताद्दृते ॥ ९१ ॥

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smṛti* (Law), but not when it is executed by force or threat. (91)

ऋणं लेख्यकृतं देयं पुरुषैस्त्रिभिरेव तु ।
आधिस्तु भुज्यते तावद्यावत्तन्न प्रदीयते ॥ ९२ ॥

A loan, contracted by a written document, is payable by three generations. [The oreditor] may enjoy the mortgaged article so long the debt is not paid off. (92)

देशान्तरस्थे दुर्लेख्ये नष्टोन्मृष्टे हृते तथा ।
भिन्ने दग्धेऽथवा छिन्ने लेख्यमन्यत्तु कारयेत् ॥ ९३ ॥

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure of faded), lost detached, burnt, or torn, one must have another written out. (93)

सन्दिग्धलेख्ये शुद्धिः स्यात् स्वहस्तलिखितादिभिः ।
युक्तिप्राप्ति क्रियाचिह्नसम्बन्धागमहेतुभिः ॥ ९४ ॥

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witness, attesting to those facts; [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money.] (94)

लेख्यस्य पृष्ठेऽभिलिखेल्लिखेद्दत्त्वा धनं ऋणी ।
धनी चोपगतं दद्यात् स्वहस्तपरिचिह्नितम् ॥ ९५ ॥

A debtor must enter, on the back of the deed, the payments he makes; or the creditor should grant receipt, in his own handwriting, for the money received. (95)

दत्तृणं पाठयेल्लेख्यं शुद्ध्यै वान्यत्तु कारयेत् ।
साक्षिमच्च भवेद्यद्वा तद्दातव्यं ससाक्षिकम् ॥ ९६ ॥

After the discharge of the debt, the deed should be destroyed; or for the validity [of the transaction], another *i.e.*, deed of release, executed. What is paid before a witness, must be re-paid before [another] witness. (96)]

इति लेख्यप्रकरणम् ।

तुलाग्न्याप्रोविषं कोषो दिव्यानीह विशुद्धये ।
महाभियोगेष्वेतानि शीर्षकस्थेऽभियोक्तरि ॥ ९७ ॥

[DAIVĪ, OR DIVINE TESTS]

Tulā (weighing in the Balance), *Agni* (Fire), *Jala* (Water), *Viṣa* (Poison), and *Koṣa*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved]. (97)

रुच्या वान्यतरः कुर्य्यादितरो वर्त्तयेच्छिरः ।
विनापि शीर्षकात् कुर्य्यान्नृपद्रोहेऽथ पातके ॥ ९८ ॥

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal. (98)

सचैल स्नानमाहूय सूर्य्योदय उपोषितम् ।
कारयेत् सर्व्वदिव्यानि नृपब्राह्मणसन्निधौ ॥ ९९ ॥

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King] and the *Brāhmaṇas*. (99)

तुला स्त्रीबालवृद्धान्धपङ्गुब्राह्मणरोगिणाम् ।
अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च ॥ १०० ॥

The *Tulā*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame person, the *Brāhmaṇas* and the diseased; Fire and Water [ordeals are for] the *Śūdra* as also Poison of the quantity of seven barley drops. (100)

Some Commentators explain that the Fire is for the *Kṣatriya*, Water for the *Vaiśya*, and Poison for the *Śūdra*, *Nārada* says:—"A pitcher should be given to a Brāhmaṇa; Fire, to a *Kṣatriya*; Water, to *Vaiśya*, and Poison, to a *Śūdra*."

नासहस्राद्धरेत् फालं न विषं न तुलां तथा ।
नृपार्थेष्वभियोगे च बहेयुः शुचयः सदा ॥ १०१ ॥

In transactions of less than a thousand *paṇas*, there must be no Order of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

तुलाधारणविद्वद्भिरभियुक्तस्तुलाश्रितः ।
प्रतिमानसमीभूतो रेखाः कृत्वावतारितः ॥ १०२ ॥

[TULĀ OR THE ORDEAL OF BALANCE]

THE accused, after sitting on the scale [of a Balance] should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight; then marking [the measured weight], he should get down [from the scale]. (102)

त्वं तुले सत्यधामासि पुरा देवैर्विनिर्म्मिता।
तत् सत्यं वद कल्याणि संशयान्मां विमोचय ॥ १०३ ॥

[He should then declare,] "O Balance! thou art the abode of Truth; formerly thou hadst been made by the Celestials. O thou of auspiciousness, do thout speak the Truth and free me from suspicion. (103)

यद्यस्मि पापकृन्मातस्ततो मां त्वमधोनयः।
शुद्धश्चेद्गमयोद्र्ध्वं मां तुलामित्यभिमन्त्रयेत् ॥ १०४॥

"If I have prepetrated the crime, O mother, do thou bring me down, [making me heavier than weight]; if I am pure, do thou take me up (*i.e.*, make me lighter)." [The accused should] inspire the Balance with the above *Mantra*. (104)

करौ विमृदितब्रीहोर्लक्षयित्वा ततो न्यसेत्।
सप्त चाश्वत्थपत्राणि तावत्सूत्रेण वेष्टयेत् ॥ १०५ ॥

[AGNI, OR THE OREEAL OF FIRE]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads. (105)

तमग्न सर्व्वभूतानामन्तश्चरसि पावक।
साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम ॥ १०६ ॥

"O Fire, O purifier, thou dost range in the hearts of all creatures, Thou art, O *Kavi*, the witness of virtue and sin; do thou speak out the Truth relating to me." (106)
Meaning Sage, Intelligent.

तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम्।
अग्निवर्णं न्यसेत् पिण्डं हस्तयोरुभयोरपि ॥ १०७ ॥

[After the accused] had recited [this *Mantra*, the Judge] should, place, on both the palms [of the accused, two] redhot even [iron] balls, of the size of fifty *palas* [each]. (107)

A particular weight equal to four *Krośas*.

स तमादाय सप्तैव मण्डलानि शनैर्व्रजेत्।
षोडशाङ्गुलिकं ज्ञेयं मण्डलं तावदन्तरम्॥ १०८ ॥

Having taken them, he (*i.e.*, the accused) should gradually pass through seven *Maṇḍalas* (circles); each circle is to consist of sixteen fingers in extent and is to be severally placed at and equal distance (*i.e.*, of sixteen fingers each). (108)

मुक्त्वाग्निं मृदितव्रीहिरदग्धः शुद्धिमाप्नुयात्।
अन्तरा पतिते पिण्डे सन्देहे वा पुनर्हरेत्॥ १०९ ॥

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

सत्येन माभिरक्षस्व वरुणेत्यभिशास्यकम्।
नाभिदघ्नोदकस्थस्य गृहीत्वोरू जलं विशेत्॥ ११० ॥

समकालमिषुं मुक्तमानयेद्यो जवी नरः।
गते तस्मिन्निमग्नाङ्गं पश्येच्चेच्छुद्धिमाप्नुयात्॥ १११ ॥

[THE ORDEAL OF WATER]

HAVING inspired the water with the *Mantra*, "O *Varuṇa*, protect me with Truth," and held a person, standing nevel-deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft]. [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

त्वं विष ब्राह्मणः पुत्र सत्यधर्मे व्यवस्थितः।
त्रायस्वास्मादभीशापात् सत्येन भव मेऽमृतम्॥ ११२ ॥

[THE ORDEAL OF POISON]

"O POISON! thou art the son of *Brahmā*, established in the practice of Truth. Save me from this accusation; displaying the Truth, be like ambrosia unto me."(112)

एवमुक्त्वा विषं शाङ्‌र्गं भक्षयेद्धिमशैलजम् ।
यस्य वेगैर्विना जीर्णं तस्य शुद्धिं विनिर्दिशेत् ॥ ११३ ॥

Having recited [this *Mantra* the accused] should drink the Poison formed on the summit of the *Himālaya*. His innocence is established, who survives [the ordeal] without undergoing the least physical change. (113)

देवानुग्रान् समभ्यर्च्च्य तत् स्नानोदकमाहरेत् ।
संश्राव्य पाययेत्तस्माज्जलन्तु प्रसृतित्रयम् ॥ ११४ ॥

HAVING adored the dreadful Divinities, [the Judge] should bring water for their bathing; and inspiring it with *Mantra*, [he should make the accused] drink, out of it, three handfuls. (114)

अर्व्वाक् चतुर्द्दशादह्नो यस्य नो राजदैविकम् ।
व्यसनं जायते घोरं स शुद्धः स्यान्न संशयः ॥ ११५ ॥

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent. (115)

इति दिव्यप्रकरणम् ।

विभागञ्चेत् पिता कुर्य्यात् स्वेच्छया विभजेत् सुतान् ।
ज्येष्ठं वा श्रेष्ठभागेन सर्व्वे वा स्युः समांशिनः ॥ ११६ ॥

[*DĀYABHĀGA*, OR DIVISIONS OF PROPERTY AMONG HEIRS]

IF a father takes upon himself the division of [his property], he can do so : [and] at his free will [divide his self-acquired property] amongst his sons, either giving a larger share to the eldest-born, or making all the shares equal. (116)

यदि कुर्य्यात् समानंशान् पत्न्यः कार्य्याः समांशिकाः ।
न दत्तं स्त्रीधनं यासां भर्त्रा वा श्वशुरेण वा ॥ ११७ ॥

If he makes the allotments equal, his wives, to whom no *Strīdhana* has been given by their husband or their father-in-law, must be rendered partakers of like portions. (117)

शक्तस्यानीहमानस्य किञ्चिद्दत्त्वा पृथक् क्रिया ।
न्यूनाधिकविभक्तानां धर्म्यः पितृकृतः स्मृतः ॥ ११८ ॥

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution, made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid. (118)

विभजेरन् सुताः पित्रोरूर्द्ध्वमक्थमृणं समम् ।
मातुर्दुहितरः शेषमृणात्ताभ्य ऋतेऽन्वयः ॥ ११९ ॥

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should, [equally, divide] their mother's [*Strīdhana*-property]; in their absence, the sons. (119)

पितृद्रव्याविरोधेन यदन्यत् स्वयमर्ज्जितम् ।
मैत्रमौद्वाहिकञ्चैव दायादानां न तद्भवेत् ॥ १२० ॥

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage must not be partitioned [amongst the co-sharers]. (120)

क्रमादभ्यागतं द्रव्यं हृतमभ्युद्धरेत् तु यः ।
दायादेभ्यो न तद्दद्याद्विद्यया लब्धमेव च ॥ १२१ ॥

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning. (121)

All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without imparing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise, the additional property must be divided amongst the co-sharers.

यत्किञ्चित् पितरि प्रेत्रे धनं ज्येष्ठोऽधिगच्छति ।
भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥ १२२ ॥

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father. (122)

This *Śloka* does not occur in the body of the Bombay Text. But it is quoted in the Commentary as being a part of *Nāradas* Text.

सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।
अनेकपितृकाणान्तु पितृतो भागकल्पना ॥ १२३ ॥

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective father. (123)

To grandsons, of whom the fathers are different, shall be allotted portions, in right of their several fathers; all the grandsons succeed to the proper shares of their respective fathers: consequently, so many shares should be formed, as there are sons of the original propritor, and each shall be given to their respective sons; and let them take these shares, whether they be uterine brothers or born of different mothers, and whether they live together, or sub-divide the shares, according to the number of their own brothers respectively: such is the meaning of the Text. What is fixed by a promise or assignment.

भूर्य्या पितामहोपात्ता निबन्धो द्रव्यमेव वा ।
तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः ॥ १२४ ॥

The ownership of father and son is the same in land which was acquired by father's father, or in corody, or in effects. (124)

विभक्तेषु सुतो जातः सवर्णाया विभागभाक् ।
दृश्याद्वा तद्विभागः स्यादायव्ययविशोधितात् ॥ १२५ ॥

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution His allotment must positively be made out of the visible estate corrected for income and expenditure. (125)

In some Texts there is the word *Paścātvā,* instead of *Dṛśyātva:*

the former means,—"after the death of the father," *i.e.*, a son, so born, is, also entitled to a share.

पितृभ्यां यस्य यद्दत्तं तत्तस्यैव धनं भवेत्।
पितुरूर्द्ध्वं विभजतां माताप्यंशं समं हरेत्॥ १२६ ॥

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a shares equal [to her son's]. (126)

असंस्कृतास्तु संस्कार्य्या भ्रातृभिः पूर्व्वसंस्कृतैः।
भगिन्यश्च निजादंशाद्दत्त्वांशन्तु तुरीयकम्॥ १२७ ॥

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share. (127)

चतुस्त्रिद्व्येकभागाः स्युर्वर्णशो ब्राह्मणात्मजाः।
क्षत्रजास्त्रिद्व्येकभागा विड्जी तु ह्येकभागिनः॥ १२८ ॥

The sons of a *Brāhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property; the sons of a *Kṣatriya*, to three, two and one, shares; those of a *Vaiśya*, to two and one, shares, (128)

अन्योन्यापहृतं द्रव्यं विभक्ते तच्च दृश्यते।
तत् पुनस्ते समैरंशैर्विभजेरन्निति स्थितिः॥ १२९ ॥

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law. (129)

अपुत्रेण परक्षेत्रे नियोगोत्पादितः सुतः।
उभयोरप्यसीरिक्थी पिण्डदाता च धर्म्मतः॥ १३० ॥

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (*i.e.*, the person who procreates and the person on whose wife he does so). (130)

औरसो धर्म्मपत्नीजस्तत्समः पुत्रिकासुतः ।
क्षेत्रजः क्षेत्रजातस्तु सगोत्रेणेतरेण वा ॥ १३१ ॥

गृहे प्रच्छन्न उत्पन्नो गूढजस्तु सुतो मतः ।
कानीनः कन्यकाजातो मातामहसुतो मतः ॥ १३२ ॥

अक्षतायां क्षतायां वा जातः पौनर्भवस्तथा ।
दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत् ॥ १३३ ॥

क्रीतस्तु ताभ्यां विक्रीतः कृत्रिमस्तु स्वयंकृतः ।
दत्तात्मा तु स्वयं दत्तो गर्भे विन्नः सहोडजः ॥ १३४ ॥

उत्सृष्टो गृह्यते यस्तु सोऽपविद्धो भवेत् सुतः ।
पिण्डदोंऽशहरश्चैषां पूर्व्वाभावे परः परः ॥ १३५ ॥

The legitimate son of the body, is one who is produced by a lawful wife; *the son of an appointed daughter,* is equal to him; *the son of the* (*soil* or) wife, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised; *a male child, secretly brought forth* (by a married woman) in the mansion (of her lord), is considered as a son of concealed birth; *the Kānīna or a son born of a young woman unmarried,* is considered as the son of his maternal grandfather; *a son of the twice-married,* is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given,* is one received, as a gift, from one's natural father or mother; *a son bought,* is one sold by one's parents; *a son made,* is one (born of other parents and) adopted by a man for himself; *a son self-given,* is he who [vluntarily] gives himself to another; *a son of a pregnant bride,* is one accepted while yet in the womb of the bride; *a deserted son,* when taken [by another], becomes his *Apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer[1] *piṇḍa* and inherit the property. (131—135)

These are the twelve classes of sons, according to *Yājñavalkya*. According to the calculation of some authorities, the number, of sons, including the *Aurasa,* is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka-Mīmāṁsā*:—"1. The legitimate son; 2. the appointed daughter; 3. the son begotten on another's wife; 4. the son

of the wife; 5. the son of an appointed daughter; 6. the son of a twice-married woman; 7. the damsel's son; 8. the son received with (in the womb of) a pregnant bride; 9. the son of hidden origin; 10. the son given; 11. the son purchased; 12. the son self-given; 13. the son made; 14. deserted son; 15. one born of a woman of unknown caste." Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Aurasa* son. The obser- vations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly:—"And now, these two, the son by birth emphatically so=-called (*Aurasa*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son; the rest and all concerning them, being parts of Ancient Law, understood to have been abrogated as the causes arose, at the beginning of the *Kali* Age."—Strange, *Hindū Law*, Vol. 1, p.63.

सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधिः।
जातोऽपि दास्यां शूद्रेण कामतोंऽशहरो भवेत्॥ १३६॥

This law holds good in [the cases of] sons of the same, caste. [A son,] even if begotten on a *Śūdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it. (136)

मृते पितरि कुर्य्युस्तु भ्रातरस्त्वर्द्धभागिकम्।
अभ्रातृको हरेत् सर्व्वं दुहितॄणां सुतादृते॥ १३७॥

After the demise of the father, the [other] brothers are to give him (*i.e.*, the son of the *Śūdra*-wife) half [of each of their respective shares]. In the absence of other brothers, or of the sons of daughters, he (the son of the *Śūdra*-wife) is [solely] entitled to the entire property. (137)

तत्सुतो गोत्रजो बन्धुः शिष्यः सब्रह्मचारिणः॥ १३८॥
एषामभावे पूर्व्वस्य धनभागुत्तरोत्तरः।
स्वर्य्यातस्य ह्यपुत्रस्य सर्व्ववर्णेष्वयं विधिः॥ १३९॥

If a person dies without a male issue, his wife daughters, father mother, brothers, their sons, or one born in the same

family, a friend, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one This law is applicable to persons of the same caste. (138—139)

In the absence of a son, the wife inherits; in her absence, the daughter, and so forth.

वानप्रस्थयतिब्रह्मचारिणामृक्थभागिनः ।
क्रमेणाचार्य्यसच्छिष्यधर्म्मभ्रात्रेकतीर्थिनः ॥ १४० ॥

The preceptor, a qualified discipie, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (*i.e.*, the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vānaprastha*, *Yati*, and a *Brahmacārin* (religious student.) (140)

A *Brāhmaṇa* in the third stage of his religious life; a hermit. An ascetic who has renounced the word.

संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।
दद्यादपहरेदंशं जातस्य च मृतस्य च ॥ १४१ ॥

A re-united parcener, [and in the case of a brother of whole blood being included in the party,] or [the re-united] brother, shall keep the share keep the share of his re-united co-heir or brother, who is deceased; or shall deliver in to a son subsequently born. (141)

The word in the Text is *Saṁsṛṣṭī*:— or re-united. The term re-union is thus explained by *Vṛhaspati*:—"He, who being once separated, dwells, again, through affection, with his father, brother, or paternal uncle, is termed re-united." *Jimūt-Vāhana* says:—"Father, son, brother, paternal uncles and the rest, are, when re-united, reckoned re-united paiceners. The term 'the rest,' means son and nephew. The partnership of traders is no re-union. The parties are said to be re-united when they from one household. The meaning of *Vṛhaspati's* Text is that persons, who by birth, have common rights over the estate acquired by the father or by the grandfather, or by the both, as father (and son), brothers, uncle (and nephew), etc., are said to be re-united, when after having a partition made, they come, again live together through mutual affection.

अन्योदर्य्यस्तु संसृष्टी नान्योदर्य्यं धनं हरेत्।
असंसृष्ट्यपि चादद्यात् संसृष्टो नान्यमातृजः ॥ १४२ ॥

A re-united brother, born of another mother, shall take the property of the [deceased] step-brother, [if the latter has no uterine brother]. [A brother,] even if not re-united, shall take [the property of his deceased] uterine [brother], but not a re-united brother born of another mother. (142)

The meaning is :—If there be only half-brothers, the property, of the deceased, must be assigned, in the first instance, to the re-united one; but, if there be none such, to the half-brothers, not re-united. But, if an uterine brother, even not re-united, lives, the half-brothers, even when re-united, shall not inherit.

क्लीबोऽथ पतितस्तज्जः पङ्गुरुन्मत्तको जडः।
अन्धोऽचिकित्स्यरोगाद्या भर्त्तव्या स्युर्निरंशकाः ॥ १४३ ॥

An impotent person, an outcaste and his son, one who is lame, a madman, an idiot, one born blind, a person afflicted with an incurable disease and such like others, must be maintained without any allotment of shares. (143)

औरसाः क्षेत्रजास्तेषां निर्दोषा भागहारिणः।
सुताश्चैषां प्रभर्त्तव्या यावद्वै भर्त्तृसात्कृताः ॥ १४४ ॥

But sons of such persons, whether born of their own loins or on the soil, being free from similar defects, shall obtain their fathers shares of the inheritance; the daughters must be maintained until they are not provided with husbands. (144)

अपुत्रा योषितश्चैषां भर्त्तव्याः साधुवृत्तयः।
निर्व्वास्या व्यभिचारिण्यः प्रतिकूलास्तथैव च ॥ १४५ ॥

Their childless wives, who are of good conduct (*i.e.*, chaste) should be maintained; but disloyal and traitorous wives must be banished from the habitation. (145)

पितृमातृपतिभ्रातृदत्तमध्यग्न्युपागतम्।
आधिवेदनिकञ्चैव स्त्रीधनं परिकीर्त्तितम् ॥ १४६ ॥

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire,

or presented to her on her husband's marriage with another wife, is denominated *Strīdhana* or a woman's property. (146)

That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *Ādhivedanika*.

बन्धुदत्तं तथा शुल्कमन्वाधेयकमेव वा ।
अप्रजयामतीतायां बान्धवास्तदवाप्नुयुः ॥ १४७ ॥

What has been given to her by her kindred (*i.e.*, persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family, [is also known as *Strīdhana*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strīdhana*]. (147)

The word in the Text is *Anvadhaja, i.e.,* gift subsequent.

अप्रज स्त्रीधनं भर्त्तुर्ब्राह्मादिषु चतुर्ष्वपि ।
दुहितृणां प्रसूता चेत् शेषेषु पितृगामि तत् ॥ १४८ ॥

The separate property of a childless woman, married according to the four forms denominated *Brāhma*, etc., (*Daiva, Ārṣya* and *Prājāpatya*), goes to her husband. [In other three forms, *viz., Āsura, Rākṣasa* and *Paiṣāca*], the mother [inherits the *Strīdhana*] of the daughter, failing her the father. (148)

दत्त्वा कन्यां हरन् दण्ड्यो व्ययं दद्याच्च सोदयम् ।
मृतायां सर्व्वमादद्यात् परिशोध्योभव्ययम् ॥ १४९ ॥

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a batter bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all, after having re-paid what [the bride's father] had spent. (149)

Some Texts read *Dattam* for *Sarvam*, meaning, "the bridegroom should take back what he had presented to the bride."

दुर्भिक्षे धर्म्मकार्य्ये च व्याधौ सम्प्रतिरोधके ।
गृहीतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति ॥ १५० ॥

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right.] (150)

अधिविन्नस्त्रियै दद्यादाधिवेदनिकं समम् ।
न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्द्धं प्रकीर्त्तितम् ॥ १५१ ॥

To a woman whose husband marries a second wife, let him give an equal sum, as a compensatton for the supersession, provided no *Strīdhana* has been bestowed on her; but, if any has been assigned, let him allot half. (151)

विभागनिह्नवे ज्ञातिबन्धुसाक्ष्यभिलेखितैः ।
विभागभावना ज्ञेया गृहक्षेत्रैश्च यौतकैः ॥ १५२ ॥

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc. (152)

इति रिक्थभागप्रकरणम् ।

सीम्नो विवादे क्षेत्रस्य सामन्ताः स्थविरादयः ।
गोपा सीमाकृषाणा ये सर्व्वे च वनगोचराः ॥ १५३ ॥

नयेयुरेते सीमानं स्थलाङ्गारतुषद्रुमैः ।
सेतुवल्मीकनिम्नास्थिचैत्याद्यैरुपलक्षिताम् ॥ १५४ ॥

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow-herds, persons cultivating boudary lands and all persons living on forest produce, should determine those boundary [disputes.] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal, chaff, huge trees, bridges, anthills, ditches, bones and piles of stones. (153—154)

सामन्ता वा समाग्रामाश्चत्वारोऽष्टौ दशापि वा ।
रक्तस्रग्वसनाः सीमां नयेयुः क्षितिधारिणः ॥ १५५ ॥

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines. (155)

अनृते च पृथग्दण्ड्या राज्ञा मध्यमसाहसम् ।
अभावे ज्ञातृचिह्नानां राजा सीम्नः प्रवर्त्तकः ॥ १५६ ॥

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins). In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries. (156)

आरामायतनग्रामनिपानोद्यानवेश्मसु ।
एष एव विधिर्ज्ञेयो वर्षाम्बुप्रवहादिषु ॥ १५७ ॥

This should, also, be known as the Law in disputes relating to fruit, gardens, temples, villages tanks, pleasure-gardens, dwelling-houses and drains. (157)

मर्य्यादायाः प्रभेदे तु सीमातिक्रमणे तथा ।
क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः ॥ १५८ ॥

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest, middling and highest penalty. (158)

न निषेध्योऽल्पबाधस्तु सेतुः कल्याणकारकः ।
वरभूमिं हरन् कूपः स्वल्पक्षेत्रो बहूदकः ॥ १५९ ॥

[If a person] encroaches upon another's land [for the construction of a bridge], he must not be prevented; for [though] a bridge affects [one's land], to a slight extent, yet it serves a great many useful purpose; [similarly, in the case of sinking a well]; for a well occupying a small space contains profuse water. (159)

स्वामिने योऽनिवेद्यैव क्षेत्रे सेतुं प्रवर्त्तयेत्।
उत्पन्ने स्वामिनो भोगस्तदभावे महीपतेः ॥ १६० ॥

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king, is entitled to all the benefits accruing thereform. (160)

फालाहतमपि क्षेत्रं यो न कुर्य्यान्न कारयेत्।
तत् प्रदाप्या कृष्टशदं क्षेत्रमन्येन कारयेत्॥ १६१ ॥

He, who having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them, must pay [the owner] that quantity of corns which it would have yielded; [and the owner] shall make over the land to another. (161)

इति सीमाविवादप्रकरणम्।

माषानष्टौ तु महिषी शस्यघातस्य कारिणी।
दण्डनीया तदर्द्धन्तु गौस्तदर्द्धमजाविकम्॥ १६२ ॥

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS]

IF a buffalo destroys another's corn, [its owner must be fined] eight *Māṣas;* if a cow, with half of it (*i.e.,* four *māṣas*); and a if goat or a lamb, with half of the half (*i.e.,* two *māṣas.*) (162)

भक्षयित्वोपविष्टानां यथोक्ताद्द्विगुणो दमः।
सममेषां विवीतेऽपि खरोष्ट्रं महिषीसमम्॥ १६३ ॥

Animals sitting [in the field], after having eaten up the crops, are to be punished with double the fine. The same amount [of fine is to be levied] when destroying a plot of land covered with grass, etc. [The penalty] for an ass or a camel is what is for a she buffalo. (163)

यावच्छस्यं विनश्येत्तु तावत् स्यात् क्षेत्रिणः फलम् ।
गोपस्ताड्यस्तु गोमी तु पूर्व्वोक्तं दण्डमर्हति ॥ १६४ ॥

The quantity of corns destryed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

पथि ग्रामविवीतान्ते क्षेत्रे दोषो न विद्यते ।
अकामतः कामचारे चौरवद्दण्डमर्हति ॥ १६५ ॥

[If a keeper or a owner of cattle allows them to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief. (165)

महोक्षोत्सृष्टपशवः सूतिकागन्तुकादयः ।
पालो येषान्तु ते मोच्या देवराजपरिप्लुताः ॥ १६६ ॥

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

यथार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा ।
प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः ॥ १६७ ॥

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost of killed, [the keeper], who is paid, must re-place it. (167)

पालदोषविनाशे च पाले दण्डो विधीयते ।
अर्द्धत्रयोदशपणः स्वामिने द्रव्यमेव च ॥ १६८ ॥

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *paṇas* is the punishment to be inflicted upon him and he must make good the loss to the owner. (168)

ग्रामेच्छया गोप्रचारो भूमिराजवशेन वा।
द्विजस्तृणैधःपुष्पाणि सर्व्वतः समुपाहरेत्॥ १६९॥

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

धनुःशतं परीहारो ग्रामक्षेत्रान्तरं भवेत्।
द्वे शते खर्वटस्य स्यान्नगरस्य चतुःशतम्॥ १७०॥

A distance of a hundred *Dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields; [that of] two hundred between a village covered with thorns [and fields]; [and that of] four hundred [*Dhanus*] between a city [and fields.] (170)

इति स्वामिपालविवादप्रकरणम्।

स्वं लभेतान्यविक्रीतं क्रेतुर्दोषोऽप्रकाशिते।
हीनाद्रहो हीनमूल्ये वेलाहीने च तस्करः॥ १७१॥

[LAWS RELATING TO SALE ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase]. [If a person purchases an article], from a person who has acquired it by unfair means, secretly, at a reduced price and untimely, [he is to be treated] as a thief. (171)

नष्टापहृतमासाद्य हर्त्तारं ग्राहयेन्नरम्।
देशकालातिपत्तौ च गृहीत्वा स्वयमर्पयेत्॥ १७२॥

Having obtained a lost or stolen article, one, (*i.e.*, the purchaser) should have the thief arrested. If he is dead, or gone to an unknown country, the purchaser should himself make it over [to the owner]. (172)

विक्रेतुर्दर्शनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम् ।
क्रेता मूल्यमवाप्नोति तस्माद्यस्तस्य विक्रयी ॥ १७३ ॥

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money; and the king must punish him. (173)

आगमेनोपभोगेन नष्टं भाव्यमतोऽन्यथा ।
पञ्चबन्धो दमस्तत्र राज्ञे तेनाविभाविते ॥ १७४ ॥

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (*i.e.*, if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value. (174)

हृतं प्रनष्टं यो द्रव्यं परहस्तादवाप्नुयात् ।
अनिवेद्य नृपे दण्ड्यः स तु षण्णवतिं पणान् ॥ १७५ ॥

One, who takes a lost or stolen article, from another's hands, without giving information to the king, shall be punished with a fine of ninety-six *paṇas*. (175)

शौल्किकैः स्थानपालैर्वा नष्टापहृतमाहृतम् ।
अर्वाक् संवत्सरात् स्वामी हरेत् स परतो नृपः ॥ १७६ ॥

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king. (176)

पणानेकशफे दद्याच्चतुरः पञ्च मानुषे ।
महिषोष्ट्रगवां द्वौ द्वौ पादं पादमजाविके ॥ १७७ ॥

[The owner should give, as duty to the king,] four *paṇas* for an animal whose hoof is not cloven (such as a horse, an ass, ets.,); five, for men; two each, for a buffalo, camel and a cow; and one, for a goat or a lamb. (177)

इत्यस्वामिविक्रयप्रकरणम् ।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते।
नान्वये सति सर्वस्वं यच्चान्यस्मै प्रतिश्रुतम्॥ १७८॥

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE]

ONE can give away his own property, if [such gift] does not interters with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another. (178)

प्रतिग्रहः प्रकाशः स्यात् स्थावरस्य विशेषतः।
देयं प्रतिश्रुतञ्चैव दत्त्वा नापहरेत् पुनः॥ १७९॥

Let the acceptance be public, specially of immovable property: and delivering what may be given and has been promised, let not a man resume it. (179)

इति दत्ताप्रदानिकं प्रकरणम्।

दशैकपञ्चसप्ताहमासत्र्यहार्द्धमासिकम्।
बीजायोवाह्यरत्नस्त्रीदोह्यपुंसां परीक्षणम्॥ १८०॥

[LAWS RELATING TO RECISSION, OR RETURNING A THING PURCHASED TO THE SELLER.]

TEN days, one day, five days, one week, one month, three days and a fortnight, from, in order, the time for the examination [and return, if the purchaser repents for it] of seeds, iron, beasts of burden, gems, female-servants, milch-cows and man-servants. (180)

अग्नौ सुवर्णमक्षीणं रजते द्विपलं शते।
अष्टौ त्रपुणि मीसे च ताम्रे पञ्चदशायसि॥ १८१॥

Gold does not suffer deterioration in fire; the deterioration of silver is two, of tin and lead eight, of copper five, and of iron ten, *palas* per hundred. (181)

शते दशपला वृद्धिरौर्णे कार्पाससौत्रिके।
मध्ये पञ्चपला सूत्रे सूक्ष्मे तु त्रिपला मता॥ १८२॥

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture, as well as of a cloth made

of similar thread of the middling quality, and three (*i.e., palas* is the increased weight) of very fine texture. (182)

कार्म्मिके रोमबद्धे च त्रिंशद्भागक्षयो मतः ।
न क्षयो न च वृद्धिः स्यात् कौषेये वल्कलेषु च ॥ १८३ ॥

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool. In silk cloth and bark there is neither increase nor deterioration. (183)

The purport of these *ślokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulation. If there be any increase or decrease, in the weight the artist an is to be punished.

देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे बलाबलम् ।
द्रव्याणां कुशला ब्रूयुर्यत्तद्दाप्या असंशयम् ॥ १८४ ॥

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article. (184)

इति क्रीतानुशयप्रकरणम् ।

बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते ।
स्वामिप्राणप्रदो भक्तस्त्यागात्तन्निष्क्रयादपि ॥ १८५ ॥

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT BETWEEN MASTER AND SERVANT]

ONE, who has been made a slave by force, or one sold by a thief, shall be released; [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

प्रव्रज्यावसितो राज्ञो दासश्चामरणान्तिकः ।
वर्णानामानुलोम्येन दास्यं न प्रतिलोमतः ॥ १८६ ॥

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery

is to be accepted in the natural order of caste (*i.e.,* an inferior caste shall be a slave to a superior one), and not in the reverse order (*i.e.,* a higher casteman shall never be a slave to a lower one). (186)

कृतशिल्पोऽपि निवसेत् कृतकालं गुरोर्गृहे ।
अन्तेवासी गुरुप्राप्तभोजनस्तत्फलप्रदः ॥ १८७ ॥

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187)

इत्यभ्युपेत्य शुश्रूषाप्रकरणम् ।

राजा कृत्वा पुरे स्थानं ब्राह्मणान्न्यस्य तत्र तु ।
त्रैविद्यं वृत्तिमद्ब्रूयात् स्वधर्म्मः पाल्यतामिति ॥ १८८ ॥

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE OR CUSTOM OF A PUBLIC BODY.]

HAVING made [suitable] houses in [his city], the king should make the *Brāhmaṇas* settle there. And having granted them stipends for learning the three *Vedas,* he should say,—"Follow your own vocation." (188)

निजधर्म्माविरोधेन यस्तु सामरिको भवेत् ।
सोऽपि यत्नेन संरक्ष्यो धर्म्मोराजकृतश्च यः ॥ १८९ ॥

He (i.e., the *Brāhmaṇa*), following, without any hinderance, his own vocation, should, with care, satisfy those which time brings on, as well as those imposed on him by the king.[2] (189)

Such as during an accidental calamity like a famine, etc. he should spend his money to help others and visit othe: peoples houses.

i.e., Study of a particular subject or the celebration of a particular religious rite required by the king.

गणद्रव्यं हरेद्यस्तु संविदं लङ्घयेच्च यः ।
सर्व्वस्वहरणं कृत्वा तं राष्ट्राद्विप्रवासयेत् ॥ १९० ॥

He, who robs the wealth of the villagers or breaks the established custom of the society, should be banished from the kingdom, after having been stripped off all his possesions. (190)

कर्त्तव्यं वचनं सर्व्वैः समूहहितवादिनाम् ।
यस्तत्र विपरीतः स्यात् स दाप्यः प्रथमं दमम् ॥ १९१ ॥

All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, shall be punished with the first form of penalty. (191)

समूहकार्य्य आयातान् कृतकार्य्यान् विसर्ज्जयेत् ।
स दानमानसत्कारैः पूजयित्वा महीपतिः ॥ १९२ ॥

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour. (192)

समूहकार्य्यप्रहितो यल्लभेत तदर्पयेत् ।
एकादशगुणं दाप्यो यद्यसौ नार्पयेत् स्वयम् ॥ १९३ ॥

Whatever a person, sent out by a public body [on a public work] gets, he must make it over [to that body]. If he himself does not give it, he must be punished with eleven times [the amount]. (193)

धर्म्मज्ञाः शुचयोऽलुब्धा भवेयुः कार्य्यचिन्तकाः ।
कर्त्तव्यं वचनं तेषां समूहहितवादिनाम् ॥ १९४ ॥

Persons, conversant with *Vedas*, pure-minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs. All should follow the words of those persons speaking in the interest of a public body. (194)

श्रेणिनैगमपाषाण्डिगणानामप्ययं विधिः ।
भेदञ्चैषां नृपो रक्षेत् पूर्व्ववृत्तिञ्च पालयेत् ॥ १९५ ॥

This, also, is the Law for (*Śreṇi*) a guild or company of traders and artisans, (*Naigama*) persons of various castes coming from different countries for trading purposes and (*Pāṣāṇḍis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings. (195)

इति संविद्व्यतिक्रमप्रकरणम् ।

गृहीतवेतनः कर्म्म त्यजन् द्विगुणमावहेत् ।
अगृतीते समं दाप्यो भृत्यै रक्ष्य उपस्करः ॥ १९६ ॥

[LAWS RELATING TO NON-PAYMENT OF WAGES]

[IF a servant,] receiving wages, refuses to do the work [stipulated for], he must pay double the amount [to his master], and in case of not receiving any payment an amount equal [to the wages]; all household articles and implements must be protected by the servants. (196)

दाप्यस्तु दशमं भागं वाणिज्यपशुसस्यतः ।
अनिश्चित्य भृतिं यस्तु कारयेत् स महीक्षिता ॥ १९७ ॥

A person, who makes [a servant] work for him without setting his wages, must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns; [and it must be paid to the servant]. (197)

देशं कालञ्च योऽतीयात् लाभं कुर्य्याच्च योऽन्यथा ।
तत्र स्यात् स्वामिनश्छन्दोऽधिकं देयं कृतेऽधिके ॥ १९८ ॥

To pay wages to [the servant], who transgresses time and place (*i.e.*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater outturn. (198)

यो यावत् कुरुते कर्म्म तावत्तस्य तु वेतनम् ।
उभयोरप्यसाध्यञ्चेत् साध्यं कुर्य्याद्यथाश्रुतम् ॥ १९९ ॥

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid. (199)

अराजदैविकान्नष्टं भाण्डं दाप्यस्तु वाहकः ।
प्रस्थानविघ्नकृच्चैव प्रदाप्यो द्विगुणां भृतिम् ॥ २०० ॥

If a carrier breaks a vessel without any accident or oppression of the king, he shall be made [to pay for it] By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages. (200)

प्रक्रान्ते सप्तमं भागं चतुर्थं पथि सन्त्यजन् ।
भृतिमर्द्धपथे सर्व्वां प्रदाप्यस्त्याजकोऽपि च ॥ २०१ ॥

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one-seventh of his pay [as penalty]; if on the way, a fourth part; and if half way, all his wages A master, dismissing [a servant under similar circumstances,] shall be punished. (201)

इति वेतनादानप्रकरणम् ।

ग्लहे शतिकवृद्धेस्तु सभिकः पञ्चकं शतम् ।
गृह्णीयाद्धूर्त्तकितवादितराद्दशकं शतम् ॥ २०२ ॥

[LAWS RELATING TO GAMBLING AND BETTING WITH LIVING CREATURES]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent. [of the earnings made by] a fraudulent gamester and ten per cent. [of the bet] from others (*i.e.*, those defeated.) (202)

स सम्यक् पालितो दद्याद्राज्ञे भागं यथाकृतम् ।
जितमुद्ग्राहयेज्जेत्रे दद्यात् सत्यं वचः क्षमी ॥ २०३ ॥

He (*i.e.*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving. (203)

प्राप्ते नृपतिना भागे प्रसिद्धे धूर्त्तमण्डले ।
जितं ससभिके स्थाने दापयेदन्यथा न तु ॥ २०४ ॥

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent gamesters and keepers; otherwise not. (204)

द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि ।
राज्ञा सचिह्नं निर्व्वास्याः कूटाक्षोपधिदेविनः ॥ २०५ ॥

[Some gamesters should be appointed by the king] as judges of gambling-suits; and some, as witnesses. The king should make those, who play fraudulently of with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom]. (205)

द्यूतमेकमुखं कार्य्यं तस्करज्ञानकारणात् ।
एष एव विधिर्ज्ञेयः प्राणिद्यूते समाह्वये ॥ २०६ ॥

Inorder to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses; this should, also, be known as the Law in betting with living animals. (206)

इति द्यूतसमाह्वयाख्यं प्रकरणम् ।

सत्यासत्यान्यथास्तोत्तैर्न्यूनाङ्गेन्द्रियरोगिणाम् ।
क्षेपं करोति चेद्दण्ड्यः पणानर्द्धत्रयोदशान् ॥ २०७ ॥

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND DEFAMATION.

WHETHER truly of falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *paṇas*. (207)

अभिगन्तास्मि भगिनीं मातरं वा तवेति च ।
शपन्तं दापयेद्राजा पञ्चविंशतिकं दमम् ॥ २०८ ॥

A king should punish, with a fine of twenty-five *paṇas*, [a person] vilifying another, by saying,—"I have known your mother or sister." (208)

अर्द्धोऽधमेषु द्विगुणः परस्त्रीषूत्तमेषु च ।
दण्डप्रणयणं कार्य्यं वर्णजात्युत्तराधरैः ॥ २०९ ॥

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varṇas* (*Brāhmaṇa, Kṣatriya, Vaiśya* and *Śūdra*), and castes (*i.e.*, mixed castes.) (209)

प्रातिलोमापवादेषु द्विगुणास्त्रिगुणाः दमाः ।
वर्णानामानुलोम्येन तस्मादर्द्धार्द्धहानितः ॥ २१० ॥

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

बाहुग्रीवानेत्रसक्थिविनाशे वाचिके दमः ।
शत्यस्ततोऽर्द्धिकः पादनासाकर्णकरादिषु ॥ २११ ॥

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred

paṇas. But in the event of hands of feet, ears or nose, the penalty should be half [the amount.] (211)

अशक्तस्तु वदन्नेवं दण्डनीयः पणान् दश ।
यथाशक्तः प्रतिभुवं दाप्यः क्षेमाय तस्य तु ॥ २१२ ॥

An incapable person, caluminating thus, should be punished with a fine of ten *paṇas*. But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

पतनीये कृते क्षेपे दण्डो मध्यमसाहसः ।
उपपातकयुक्ते तु दाप्यः प्रथमसाहसम् ॥ २१३ ॥

When any defamatory language is used [against a person] which is likely to estrange him society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

त्रैविद्यनृपदेवानां क्षेप उत्तमसाहसः ।
मध्यमो जातिपूगानां प्रथमो ग्रामदेशयोः ॥ २१४ ॥

Use of abusive language towards a person who has mastered the three *Vedas*, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village of country. (214)

इति वाक्पारुष्यप्रकरणम् ।

असाक्षिंके हते चिह्नैर्युक्तिभिश्चागमेन च ।
द्रष्टव्यो व्यवहारस्तु कूटचिह्नकृतो भयात् ॥ २१५ ॥

[LAWS RELATING TO ASSAULT OR VIOLENCE]

A JUDGE should try a case, where there is no eyewitness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

भस्मपङ्करजःस्पर्शे दण्डो दशपणः स्मृतः ।
अमेध्यपार्ष्णिनिष्ठ्यूतस्पर्शने द्विगुणस्ततः ॥ २१६ ॥

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *paṇas*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. (216)

समेष्वेवं परस्त्रीषु द्विगुणस्तूत्तमेषु च ।
हीनेष्वर्द्धदमो मोहमदादिभिरदण्डनम् ॥ २१७ ॥

This [Law] holds good in cases between persons of the same order equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons of inferior castes. There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness. (217)

विप्रपीडाकरं छेद्यमङ्गमब्राह्मणस्य तु ।
उदगूर्णे प्रथमो दण्ड संस्पर्शे तु तदर्द्धिकः ॥ २१८ ॥

The limb, of a person other than a *Brāhmaṇa* (*i.e.*, of an inferior caste), which inflicts pain on a *Vipra*, should be cut off; when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment; when it is merely touched [the fine] is half the amount. (218)

उद्‌गूर्णे हस्तपादे च दशविंशतिकौ दमौ ।
परस्परन्तु सर्व्वेषां शस्त्रे मध्यमसाहसः ॥ २१९ ॥

The penalty is a fine of ten and twenty *paṇas* [severally] when the hand or foot is raised up [for striking a person of the same caste]. The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another]. (219)

पादकेशांशुककराल्लूञ्छनेषु पणान् दश ।
पीडाकर्षांशुकावेष्टपादाध्यासे शतं दमः ॥ २२० ॥

Ten *paṇas* [is the fine when one] pulls another [of the same caste] by holding his feet, hands, cloth or hand. [A fine of] a hundred *paṇas* [shall be imposed on a person] binding another

another with a cloth, handling him roughly, or pulling or striking him with his feet. (220)

शोणितेन विना दुःखं कुर्व्वन् काष्ठादिभिर्नरः ।
द्वात्रिंशतं पणान् दाप्यो द्विगुणं दर्शनेऽसृजः ॥ २२१ ॥

A person, striking another with a piece of wood, etc., but without shedding any blood, should be punished with a fine of twenty-two *paṇas*. The penalty is double when marks of blood are seen. (221)

करपाददन्तभङ्गे च्छेदने कर्णनासयोः ।
मध्ये दण्डो व्रणोद्भेदे मृतकल्पहते तथा ॥ २२२ ॥

When hands, legs, or teeth are broken, ear or nose is lopped off, any wound is rendered fresh, or a person is beaten almost to death, [the person, who so strikes should be dealt] with the second form of punishment. (222)

चेष्टाभोजनवाग्रोधे नेत्रादि प्रतिभेदने ।
कन्धराबाहुसक्थाञ्च भङ्गे मध्यमसाहसः ॥ २२३ ॥

[If, by the assault,] one is rendered incapable of moving about, eating or speaking, if eyes, etc., are bored through, if neck, arms or thigs are broken, the second form of penalty [is to be imposed]. (223)

एकं घ्नतां बहूनाञ्च यथोक्तादृद्विगुणो दमः ।
कलहापहृतं देयं दण्डश्च द्विगुणः स्मृतः ॥ २२४ ॥

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

दुःखमुत्पादयेद्यस्तु स समुत्थानधनव्ययम् ।
दाप्यो दण्डश्च यो यस्मिन् कलहे समुदाहृतः ॥ २२५ ॥

A person, who thus inflicts an wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved]. (225)

अभिघाते तथाच्छेदे भेदे कुड्यावपातने ।
पणान् दाप्यः पञ्चदश विंशतिन्तद्द्वयं तथा ॥ २२६ ॥

For extirpating, rending, dividing into two parts and pulling down a wall, [the prepetrator] should be fined ten, twenty, or thirty-five, *paṇas* [respectively as compensation to the owner]. (226)

दुःखोत्पादि गृहे द्रव्यं क्षिपन् प्राणहरं तथा ।
षोडशाद्यः पणान् दाप्यो द्वितीयो मध्यमं दमन् ॥ २२७ ॥

For throwing articles, that may give pain, into another's house of those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *paṇas*; and the second [should be punished with] the second form of penalty. (227)

दुःखे च शोणितोत्पादे शाखाङ्गच्छेदने तथा ।
दण्ड्यः क्षुद्रपशूनाञ्च द्विपणप्रभृतिक्रमात् ॥ २२८ ॥

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *paṇas* and others in order. (228)

लिङ्गस्य च्छेदने मृत्यो मध्यमो मूल्यमेव च ।
महापशूनामेतेषु स्थानेषु द्विगुणो दमः ॥ २२९ ॥

For cutting off their organs of generation of killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same]. Double is the penalty in offences relating to big animals like bull, etc. (229)

प्ररोहिशाखिनां शाखास्कन्धसर्व्वविदारणे ।
उपजीव्य द्रुमाणाञ्च विंशतिद्विगुणो दमः ॥ २३० ॥

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner, such as mangoe, etc.], the penalty is double the twenty *paṇas* (*i.e.*, twenty forty and eight *paṇas* in order.) (230)

चैत्यश्मशानसीमासु पुण्यस्थाने सुरालये।
जातद्रुमाणां द्विगुणो दमो वृक्षेऽथ विश्रुते ॥ २३१ ॥

Double is the penalty laid down [for cutting] trees grown near monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231)

गुल्मगुच्छक्षुपलताप्रतानौषधिवीरुधाम्।
पूर्व्वस्मृतादर्द्धदण्डः स्थाने युक्तेषु कर्त्तने ॥ २३२ ॥

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before. (232)

इति दण्डपा रुष्यप्रकरणम्।

सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम्।
तन्मूल्याद्द्विगुणो दण्डो निह्नवे तु चतुर्गुणः ॥ २३३ ॥

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *Sāhasa* (robbery) in the *Smṛti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; one denial, the penalty should be fourfold. (233)

यः साहसं कारयति स दाप्यो द्विगुणं दमम्।
यश्चैवमुक्त्वाहं दाता कारयेत् स चतुर्गुणम् ॥ २३४ ॥

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article.] He, who makes [another] commit it by saying,—"I shall give you money," should be made to pay a penalty] four times [the value of the stolen article]. (234)

अर्घ्याक्रोशातिक्रमकृद्भ्रातृभार्य्या प्रहारकः।
सन्दिष्टस्याप्रदाता च समुद्रगृहभेदकृत् ॥ २३५ ॥

सामन्तकुलिकादीनामकारस्य च कारकः।
पञ्चाशत्पणिको दण्ड एषामिति विनिश्चयः ॥ २३६ ॥

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,— should be punished with fifty *paṇas*. Such is the Law (235—236)

स्वच्छन्दं विधवागामी विक्रुष्टे नाभिधावकः ।
अकारणे च विक्रोष्टा चण्डालश्चोत्तमान् स्पृशन् ॥२३७ ॥

शूद्रः प्रव्रजितानाञ्च दैवे पित्रे च भोजकः ।
अयुक्तं शपथं कुर्व्वन्नयोग्यो योग्यकर्म्मकृत् ॥ २३८ ॥

वृषक्षुद्रपशूनाञ्च पुंस्त्वस्य प्रतिघातकृत् ।
साधारणस्यापलापी दासीगर्भविनाशकृत् ॥ २३९ ॥

पितृपुत्रस्वसृभ्रातृदम्पत्याचार्य्यशिष्यकाः ।
एषामपतितान्योन्यत्यागी च शतदण्डभाक् ॥ २४० ॥

He,—who of his own accord knows a widow who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause a *Cāṇḍāla*, who touches a high-caste person, a *Śūdra*, who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *paṇas*. (237—240)

इति साहसप्रकरणम् ।

वसानस्त्रीन् पणान् दण्ड्यो नेजकस्तु परांशुकम् ।
विक्रयावक्रयाधानयाचितेषु पणान् दश ॥ २४१ ॥

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *paṇas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *paṇas*. (241)

पितापुत्रविरोधे तु साक्षिणां त्रिपणो दमः ।
अन्तरे च तयोर्यः स्यात्तस्याप्यष्टगुणो दमः ॥ २४२ ॥

Three *paṇas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *paṇas*. (242)

तुलाशासनमानानां कूटकृन्नाणकस्य च ।
एभिश्च व्यवहर्त्ता यः स दाप्यो दण्डमुत्तमम् ॥ २४३ ॥

He, who counterfeits or forges scales, or plates in scribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

अकूटं कूटकं ब्रूते कूटं यश्चाप्यकूटकम् ।
स नाणकपरीक्षी तु दाप्य उत्तमसाहसम् ॥ २४४ ॥

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

भिषङ्मिथ्याचरन् दाप्यस्तिर्य्यक्षु प्रथमं दमम् ।
मानुषे मध्यमं राजमानुषेषूत्तमं दमम् ॥ २४५ ॥

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and making a muddle of the same, should be punished with the lowest form of pecuniary punishment; [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion. (245)

अवन्ध्यं यश्च बध्नाति वन्ध्यं यश्च प्रमुञ्चति ।
अप्राप्तव्यवहारञ्च स दाप्यो दण्डमुत्तमम् ॥ २४६ ॥

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment. (246)

मानेन तुलया वापि योंऽशमष्टमकं हरेत् ।
दण्डं स दाप्यो द्विशतं वृद्धौ हानौ च कल्पितम् ॥ २४७ ॥

He, who pilfers [by a trick] one-eighth part of [grains, etc.,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *paṇas* [as fine]; [the penalty] is laid down according to the higher or lesser [weight of the article stolen]. (247)

भेषजस्नेहलवण-गन्धधान्यगुडादिषु ।
पण्येषु प्रक्षिपन् हीनं पणान् दाप्यस्तु षोडश ॥ २४८ ॥

For mixing spurious articles with (*i.e.*, adulterating) medicinal drugs, oily substances (*i.e.*, clarified butter, etc.,) salt, scented rice, treacle, etc., one should be fined sixteen *panas*. (248)

मृच्चर्म्ममणिसूत्रायः काष्ठबल्कलवाससाम् ।
अजातौ जातिकरणे विक्रेयाष्टगुणो दमः ॥ २४९ ॥

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article. (249)

समुद्रपरिवर्त्तञ्च सारभाण्डञ्च कृत्रिमम् ।
आधानं विक्रयं वापि नयतो दण्डकल्पना ॥ २५० ॥

For mortgaging of selling a box closed,[1] or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law. (250)

There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage, and subsequently cleverly substituted by the latter; the person, so doing, should be punished.

भिन्ने पणे तु पञ्चाशत्पणे तु शतमुच्यते ।
द्विपणे द्विशतो दण्डो मूल्यवृद्धौ च वृद्धिमान् ॥ २५१ ॥

[If it is sold or mortgaged] for a lesser amount than a *paṇa*, [the penalty] is fifty; if a *paṇa*, a hundred; and if for two *paṇas*, two hundred. [The amount of fine increases] with the increased value [of the articles.] (251)

सम्भूय कुर्व्वतामर्घ्यं सबाधं कारुशिल्पिनाम्।
अर्घ्यस्य ह्रासं वृद्धिं वा जानतां दम उत्तमः ॥ २५२ ॥

The highest form of pecuniary punishment is laid down for them, who knowing the standard value (of a thing) setteld by the king, in a body so increase or decrease its value as is painful to the artist or the artisan. (252)

सम्भूय वणिजां पण्यमनर्घ्येणोपरुन्धताम्।
विक्रीणतामभिहितो दण्ड उत्तमसाहसः ॥ २५३ ॥

The highest form of pecuniary punishment is laid down for those merchants, who in a body obstruct the sale of foreign articles, (*i.e.* do not purchase them at the price fixed by the king, in order to buy them cheap) and those who sell them [at a higher price.] (253)

राजभिः स्थाप्यते योऽर्घ्यः प्रत्यहं तेन विक्रयः।
क्रयो वानिःस्रवस्तस्माद्वणिजां लाभकृत् स्मृतः ॥ २५४ ॥

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus, on the fixed value, is to be recognized as the profit of the trade. (254)

स्वदेशपण्ये तु शतं वणिग्गृह्णीत पञ्चकम्।
दशकं पारदेश्य तु यः सद्यः क्रयविक्रयी ॥ २५५ ॥

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five percent., and ten percent., on those coming from other countries. (255)

पण्यस्योपरि संस्थाप्य व्ययं पण्यसमुद्भवम्।
अर्घ्योऽनुग्रहकृत् कार्य्यः क्रेतुर्व्विक्रेतुरेव च ॥ २५६ ॥

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss. (256)

गृहीतमूल्यं यः पण्यं क्रेतुर्नैव प्रयच्छति।
सोदयं तस्य दाप्योऽसौ दिग्लाभंवा दिगागते ॥ २५७ ॥

[LAWS RELATING TO NON-DELIVERY OF ARTICLES SOLD.]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it], shall be called upon to pay the value with profit or interest. If the purchaser comes from another country, the seller shall be made to pay [to the buyer] the profit that might have been made in that country. (257)

विक्रीतमपि विक्रेयं पूर्व्वक्रेतुर्य्य गृहणाति।
हानिश्चेत् क्रेतृदोषेण क्रेतुरेव हि सा भवेत् ॥ २५८ ॥

If the first purchaser [after having paid the price], does not take delivery of the article sold, it should be sold again [by the seller]. Any loss [sustained in this transaction], because it is occasioned by the negligence of the first purchaser, must be his. (258)

राजदैवोपघातेन पण्यदोष उपागते।
हानिर्व्विक्रेतुरेवासौ याचितस्याप्रयच्छतः ॥ २५९ ॥

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by the seller, if he does not deliver it [to the purchaser.] when asked to do so. (259)

अन्यहस्ते च विक्रीतं दुष्ट वा दुष्टवद्यदि।
विक्रीणीते दमस्तत्र मूल्यात् तु द्विगुणो भवेत् ॥ २६० ॥

If one re-sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question]. (260)

क्षयं वृद्धिं च वणिजा पण्यानामविजानता।
क्रीत्वा नानुशयः कार्य्यः कुर्व्वन् षड्भागदण्डभाक् ॥ २६१ ॥

इति विक्रीयासम्प्रदानप्रकरणम्।

Having purchased commodities of trade, not knowing their exact value, a trader should not repent: if he does, he makes himself liable to a penalty of one-sixth [of their value.] (261)

समवायेन वणिजां लाभार्थं कर्म्म कुर्व्वताम्।
लाभालाभौ यथाद्रव्यं यथा वा संविदा कृतौ ॥ २६२ ॥

[LAWS RELATING TO JOINT-STOCK COMPANIES, OR A NUMBER OF PERSONS CARRYING ON A TRADE]

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves.] (262)

प्रतिषिद्धमनादिष्टं प्रमादात्यच्च नाशितम्।
स तद्द्याद्विप्लवाच्च रक्षिताद्दशमांशभाक् ॥ २६३ ॥

[If any member of a company] does an act, forbidden [by the general body], or without their permission, or carelessly, and there by causes a loss, he shall have to make good the same. [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one-tenth of the profit as his reward. (263)

अर्घ्यप्रक्षेपणाद्विंशं भागं शुल्कं नृपो हरेत्।
व्यासिद्ध राजयोग्यञ्च विक्रीतं राजगामि तत् ॥ २६४ ॥

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities]. What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him. (264)

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन्।
दाप्यस्त्वष्टगुणं यश्च सव्याजक्रयविक्रयी ॥ २६५ ॥

He, who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty], or he, who goes away from the place where duty is collected,—such a deceitful seller or buyer,—should be punished [with a fine] eight times the value [of the article]. (265)

तरिकः स्थलजं शुल्कं गृहणन् दाप्य पणान् दृश ।
ब्राह्मणप्रतिवेश्यानामेतदेवानिमन्त्रणे ॥ २६६ ॥

If a person, engaged in the collection of customs duty, collects the same on articles carried on land, should be made to pay a fine of ten *paṇas*. [Similar should be the punishment of a person,] who, *renouncing* a neighbouring *Brāhmaṇa*, invites another. (266)

देशान्तरगते प्रेते द्रव्यं दायादबान्धवाः ।
ज्ञातयो वा हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७ ॥

[If one of the partners,] after going to a foreign country, dies there, his share shall revert to his sons, relatives, kinsmen, or to his other partners who have returned; and, in their absence, to the king. (267)

जिह्मं त्यजेयुर्निर्लाभमशक्तोऽन्येन कारयेत् ।
अनेन विधिराख्यात ऋत्विक्कर्षककर्म्मिणाम् ॥ २६८ ॥

They (*i.e.*, the members of a company) should drive away a deceitful partner, after having deprived him of his share, and should appoint, for an incapable one, another to conduct the business [on his behalf]. This law is, also, applicable to priests, cultivators and artisans. (268)

इति सम्भूयसमुत्थानम् ।

ग्राहकैर्गृह्यते चौरो लोप्त्रेणाथ पदेन वा ।
पूर्व्वकर्म्मापराधी च तथा चाशुद्धवासकः ॥ २६९ ॥

[LAWS RELATING TO THEFT]

A PERSON, with whom stolen property is found, who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known, may be arrested as thieves by officers who are empowered [for so doing]. (269)

अन्येऽपि शङ्कया ग्राह्या ज्ञातिनामादिनिह्नवैः ।
द्यूतस्त्रीपानशक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७० ॥

परद्रव्यगृहाणाञ्च प्रच्छकागूढचारिणः ।
निराया व्ययवन्तश्च विनष्टद्रव्यविक्रयाः ॥ २७१ ॥

Some others may be arrested on suspicion, (such as) those who do not give out their name or caste; those who are addicted to gambling, women and drinking persons, whose mouth dries up and voice [falters on being questioned]: persons, who enquire [without any apparent cause] about another's property and house; those, who secretly move about; those, who are lavish in their expenditure, without having any source of income; and those, who sell broken articles. (270—271)

गृहीतः शङ्कया चौर्य्ये नात्मानं चेद्विशोधयेत् ।
दापयित्वा हृतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२ ॥

If a person, who is arrested, on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief. (272)

चौरं प्रदाप्यापहृतं घातयेद्विविधैर्व्वधैः ।
सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्राद्विप्रवासयेत् ॥ २७३ ॥

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brāhmaṇa* [thief, he] should banish him from his kingdom. (273)

घातितेऽपहृते दोषो ग्रामभर्त्तुरनिर्गते ।
विवीतभर्त्तुस्तु पथि चौरोद्धर्त्तुरवीतके ॥ २७४ ॥

[If a person] is killed, or [any article or an animal] is stolen, the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the masterof the pasturage; if on a road or on lands other than a pasturage the gurad there of [is responsible]. (274)

स्वसीम्नि दद्याद्ग्रामस्तु पदं वा यत्र गच्छति ।
पञ्चग्रामी बहिःक्रोशाद्दशग्राम्यथवा पुनः ॥ २७५ ॥

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (i.e., the residents thereof, are to be held responsible). (275)

Responsibility, as described in this couplet and the preceding one, means that the persons, referred there in, are to make good the loss of the owner. It is, furthermore, mentioned, in a Commentary, that the king himself should make good the loss, if the parties responsible are unable to do so.

वन्दिग्राहांस्तथा वाजिकुञ्जराणाञ्च हारिणः ।
प्रसह्यघातिनश्चैव शूलमारोपयेन्नरान् ॥ २७६ ॥

[A king] should put to the operation of a *Śūla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly. (276)

उत्क्षेपकग्रन्थिभेदौ करसन्दंशहीनकौ ।
कार्य्यौ द्वितीयापराधे करपादैकहीनकौ ॥ २७७ ॥

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off. (277)

क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः ।
देशकालवयोशक्ति सञ्चिन्त्य दण्डकर्म्मणि ॥ २७८ ॥

In thefts of trifling articles, (earthen vessel, etc.,) ordinary ones (clothes, etc.,) and valuable ones (gold etc.,) the punishment is [to be determined], according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration. (278)

भक्तावकाशाग्न्युदकमन्त्रोपकरणव्ययान् ।
दत्त्वा चौरस्य हन्तुर्वा जानतो दम उत्तमः ॥ २७९ ॥

The highest form of pecuniary punishment is [for the person], who knowingly gives food, residence, fire (for cooking, etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

शस्त्रावपाते गर्भस्य पातने चोत्तमो दमः ।
उत्तमो वाधमो वापि पुरुषस्त्रीप्रमापणे ॥ २८० ॥

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person. (280)

विप्रदुष्टां स्त्रियंभ्रूणपुरुषघ्नीमगर्भिणीम् ।
सेतुभेदकरीञ्चाप्सु शिलां बद्धा प्रवेशयेत् ॥ २८१ ॥

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck. (281)

विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम् ।
विकर्णकरनासौष्ठीं कृत्वा गोभिः प्रमापयेत् ॥ २८२ ॥

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children, should be killed by an ox, after having her ears, fingers, nose and lips cut off. (282)

अविज्ञातहतस्याशु कलहं सुतबान्धवाः ।
प्रष्टव्या योषितश्चास्य परपुंसि रताः पृथक् ॥ २८३ ॥

The sons and friends, of a person, who has been surreptitiously murdered, should be immediately and severally accosted, if [the murderd person] had any quarrel [with any person], and if his wives had been visited by other persons. (283)

It may, also, mean his wives and other dissolute women should the separately asked.

स्त्रीद्रव्यवृत्तिकामो वा केन वायं गतः सह ।
मृत्युदेशसमासन्नं पृच्छद्वापि जनं शनैः ॥ २८४ ॥

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject]. (284)

क्षत्रवेश्मवनग्रामविवीतखलदाहकाः ।
राजपत्न्यभिगामी च दग्धव्यास्तु कटाग्निना ॥ २८५ ॥

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing-floor, and one, who knows a king's wife, should be burnt down with the fire of *Vīraṇa* (a kind of fragrant grass). (285)

इति स्तेयप्रकरणम् ।

पुमान् संग्रहणे ग्राह्यः केशाकेशि परस्त्रियाः ।
सद्यो वा कामजैश्चिह्नैः प्रतिपत्तौ द्वयोस्तथा ॥ २८६ ॥

[LAWS RELATING TO ADULTERY AND SEDUCTION]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks, immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt. (286)

नीवीस्तनप्रावरणमृक्थिकेशाभिमर्शणम् ।
प्रदेशकालसम्भाषं सहैकस्थानमेव च ॥ २८७ ॥

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete-a-tate* at an improper place, or sitting with her on the same seat, [also goes to establish the charge of adultery.] (287)

स्त्रीनिषेधे शतं दद्याद्द्विशतन्तु दमं पुमान् ।
प्रतिषेधे द्वयोर्दण्डो यथा संग्रहणे तथा ॥ २८८ ॥

If a woman does a forbidden act, she should be made to pay a fine of a hundred *paṇas;* if a man, a penalty of two hundred *paṇas,* should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery. (288)

स्वजातावुत्तमो दण्ड आनुलोम्ये तु मध्यमः ।
प्रातिलोम्ये वधः पुंसः स्त्रीणां नासादिकर्त्तनम् ॥ २८९ ॥

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women. (289)

अलङ्कृतां हरन् कन्यामुत्तमस्त्वन्यथाधमम् ।
दण्डं दद्यात् सवर्णासु प्रातिलोम्ये वधः स्मृतः ॥ २९० ॥

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law. (290)

सकामास्वनुलोमासु न दोषस्त्वन्यथा दमः ।
दूषणे तु करच्छेद उत्तमायां वधस्तथा ॥ २९१ ॥

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed; otherwise, there is a penalty [for the offence]. [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty] Death [is the penalty, if a similar offence is committed with] a woman of a higher caste. (291)

शतं स्त्रीदूषणे दद्याद्द्वे तु मिथ्याभिशंसिता।
पशून् गच्छञ्छतं दाप्यो हीनांस्त्रीं गाञ्च मध्यमम् ॥ २९२ ॥

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *paṇas;* for making a false accusation, two hundred; for holding a sexual intercourse with a beast, a hundred *paṇas.* [The penalty, for a person], who knows a woman of an inferior caste of holds an intercourse with a cow, is the second form of pecuniary punishment. (292)

अवरुद्धासु दासीषु भुजिष्यासु तथैव च।
गम्यास्वपिपुमान्दाप्यः पञ्चाशत्पणिकं दमम् ॥ २९३ ॥

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *paṇas.* (293)

प्रसह्य दास्यभिगमे दण्डो दशपणः स्मृतः।
बहूनां द्द्यकामासौ चतुर्व्विंशतिकः पृथक् ॥ २९४ ॥

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *paṇas,* according to Law. It many person know a woman against her will, each of them should be fined twenty-four *paṇas.* (294)

गृहीतवेतना वेश्या नेच्छन्ती द्विगुणं वहेत्।
अगृहीते समं दाप्यः पुमानप्येवमेव च ॥ २९५ ॥

If a public woman, after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount; on her no receiving any consideration, [she] shall have to pay a *like sum; similar* is the *punishment* for a man. (295)

अयोनौ गच्छतो योषां पुरुषं चाधि मेहतः।
चतुर्व्विंशतिको दण्डस्तथा प्रव्रजितागमे ॥ २९६ ॥

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face

of another person, or knowing a female religious mendicant, should be punished with twenty-four *paṇas*. (296)

अन्त्याभिगमने त्वाङ्क्य कबन्धेन प्रवासयेत् ।
शूद्रस्तथाङ्क्य एव स्यादन्त्यस्यार्य्यागमे वधः ॥ २९७ ॥

The king, after having had [a person], knowing [a woman of] a degraded caste, branded of the forehead, with a [triangle-shaped] figure, [like] the generative organ of female, should have him banished [from the kingdom]. A *Śūdra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste-man, who knows a woman of a higher caste. (297)

इति स्त्रीसंग्रहप्रकरणम् ।

ऊनं वाप्यधिकं वापि लिखेद्यो राजशासनम् ।
पारदारिकचौरं वा मुञ्चतो दण्ड उत्तमः ॥ २९८ ॥

[MISCELLANEOUS RULES.]

THE highest form of pecuniary punishment [is the penalty of a person], who, while writing out the order of his king, makes additions or alterations therein, who knows another's wife, or who releases a thief. (298)

अभक्ष्येण द्विजं दुष्यन् दण्ड्य उत्तमसाहसम् ।
क्षत्रियं मध्यमं वैश्वं प्रथमं शूद्रमर्द्धकम् ॥ २९९ ॥

The highest form of pecuniary punishment is laid down for him, who [falsely] makes a *Brāhmaṇa* eat the forbidden food; the second form, if a *Kṣatriya*; and the lowest, if a *Vaiśya*; and half is the penalty, if a *Śūdra* [is made to such forbidden food]. (299)

कूटस्वर्णव्यवहारीं विमांसस्य च विक्रयी ।
त्र्यङ्गहीनन्तु कर्त्तव्यो दाप्यश्चोत्तमसाहसम् ॥ ३०० ॥

One, who uses false gold;—or one, who sells forbidden meat;—should have their limbs severed, and be punished with the highest form of pecuniary punishment. (300)

चतुष्पादकृतो दोषो नापैहीति प्रजल्पतः ।
काष्ठलोष्ट्रेषु पाषाणबाहुयुग्यकृतस्तथा ॥ ३०१ ॥

[The driver] shall not be responsible for the offence committed by a four-footed animal (horse, etc.), if he cries out [go away, go away; [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair. (301)

छिन्ननस्येन यानेन तथा भग्नयुगादिना ।
पश्चाच्चैवापसरता हिंसने स्वाम्यदोषभाक् ॥ ३०२ ॥

If any harm is committed by a bullock, the string of whose nose has been torn off;—by a carriage, the yoke of which has been broken;—or by a cart, proceeding in an opposite direction.—the owner shall not be held responsible. (302)

शक्तो ह्यमोक्षयन् स्वामी दंष्ट्रिणां शृङ्गिणां तथा ।
प्रथमं साहसं दद्याद्विकुष्टे द्विगुणं ततः ॥ ३०३ ॥

If an owner, being himself capable, does not release others [form the attacks of] tuskers and animals having horns (like bulls of buffaloes,) he shall have to undergo the lowest form of pecuniary penalty; and twice as much, if he does not extend his help on being invited to do so. (303)

जारं चौरेत्यभिवदन् दाप्यः पञ्चशतं दमम् ।
उपजीव्यधनं मुञ्चंस्तदेवाष्टगुणीकृतम् ॥ ३०४ ॥

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *paṇas*. If he lets go [such a person], on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification]. (304)

राज्ञोऽनिष्टप्रवक्तारं तस्यैवाक्रोशकारिणम् ।
तन्मन्त्रस्य च भेत्तारं जिह्वा छित्त्वा प्रवासयेत् ॥ ३०५ ॥

One, who indulges is talks affecting the interests of royalty;—one, who vilifies the king;—or one,. who discloses his secret counsels;—should have their tongues cut off, and be banished. (305)

मृताङ्गलग्नविक्रेतुर्गुरोस्ताडयितुस्तथा ।
राजयानासनारोढुर्दण्ड उत्तमसाहसः ॥ ३०६ ॥

One, who sells articles, lying on the body of the dead;—one, who strikes his preceptor;—or one, who sits on a royal car or throne;—shall have to undergo the highest form of pecuniary penalty. (306)

द्विनेत्रभेदिनो राजद्विष्टादेशकृतस्तथा ।
विप्रत्वेन च शूद्रस्य जीवनोऽष्टशतो दमः ॥ ३०७ ॥

He, who pierces both the eyes [of another person];—he, who issues a proclamation hostile to the king;—or he, who being a *Śūdra* secures his livelihood by falsely displaying the marks of a *Brāhmaṇa;*—shall have to pay a fine of eight hundred *paṇas.* (307)

दुर्दृष्टांस्तु पुनर्दृष्ट्वा व्यवहारान् नृपेण तु ।
सभ्याः सजयिनो दण्ड्या विवादाद्द्विगुणं दमम् ॥ ३०८ ॥

Having re-tried the cases, that had been unfairly tried [for some improper consideration], the king shall punish the members [forming the Court, and the victorious] parties with a fine double a that of the defeated person. (308)

यो मन्येताजितोऽस्मीति न्यायेनापि पराजितः ।
तमायान्तं पुनर्जित्वा दापयेद्द्विगुणं दमम् ॥ ३०९ ॥

He, who being legally defeated, thinks "I am not defeated," and comes, again, [for an appeal], should be defeated (*i.e.*, should have his appeal dismissed) again, and be made to pay a double penalty. (309)

राज्ञान्यायेन यो दण्डो गृहीतो वरुणाय तम् ।
निवेद्य दद्याद्विप्रेभ्यः स्वयं त्रिंशद्गुणीकृतम् ॥ ३१० ॥

The fine, that has been realized by the king illegally, he shall make thirtyfold, and, after dedicating the same to *Varuṇa,* shall make it over to the *Brāhamaṇas.* (310)

इति श्रीयाज्ञवल्कीये धर्मशास्त्रे व्यावहारो नाम द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

आशौचप्रकरणवर्णनम्

ऊनद्विवर्षं निखनेन्न कुर्य्यादुदकं ततः ।
आ श्मशानामनुव्राज्य इतरो ज्ञातिभिर्वृतः ॥ १ ॥
यमसूक्तं यमीं गाथां जपद्भिर्लौकिकाग्निना ।
स दग्दव्य उपेतश्चेदाहिताग्न्यावृतार्थवत् ॥ २ ॥

[REGULATIONS ABOUT *Aśauca* OR IMPURITY.]

[A BOY], less than two years old, [when dead] should be buried; thereafter no oblation of water should be offered [for him]. Persons, of a higher age, [when dead] should be followed, by their kinsmen, to the cremation ground. Reciting *Yama Sūkta* and *Yama Gāthā*, he [*i.e.*] the dead body] should be burnt [by them] with *Laukika* (ordinary) fire. [If the person dead] had been invested with the sacred thread, or if he had been a *Brāhmaṇa*, who had consecrated the sacred fire, [the dead body should be consumed with the *Āhitāgni* or the sacred fire], or else according to ones own means. (1—2)

A Vediic Hymn lauding *Yama*—the Deity of Death.

A religious verse, but not belonging to any of the *Vedas*.

According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one and should be burnt either with the sandal wood or the ordinary log.

सप्तमाद्दशमाद्वापि ज्ञातयोऽभ्युपयन्त्यपः ।
अपनः शोशुचदघमनेन पितृदिङ्मुखाः ॥ ३ ॥

Within the seventh or the tenth day, kinsmen (*i.e.*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i.e.*, the

south), shall approach [pool of] water, for offering water [to the departed person] with the *Mantra,—"Apanaḥ Śośucadagham."* (3)

एवं मातामहाचार्य्यप्रेतानामुदकक्रिया।
कामोदकं सखिप्रत्तास्वस्त्रीयश्वशुरर्त्विजाम्॥ ४॥

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor. If one wishes, he can offer water for a deceased friend, a daughter, a sister, a sister's son, a father-in-law and a *Ṛtvij* a (priest). (4)

सकृत् प्रसिञ्चन्त्युदकं नामगोत्रेण वाग्यताः।
न ब्रह्मचारिणः कुर्य्युरुदकं पतितास्तथा॥ ५॥

Having controlled their speech, they should once daily, offer water [mentioning] the name and family [of the deceased]. [The rite, of offering] water, should not be performed by *Brahmacāriṇaḥ* or outcastes. (5)

पाषण्ड्यनाश्रिताः स्तेना भर्त्तृघ्न्यः कामगादिका।
सुराप्य आत्मत्यागिन्यो नाशौचोदकभाजनाः॥ ६॥

Heretics; person, who being qualified do not enter into any order; thieves; a woman, who kills her husband; one, who kills her embryo; those women, who drink wine; and those, who commit suicide;—are persons for whom no impurity is to be observed and no water is to be offered. (6)

कृतोदकान् समुत्तीर्णान् मृदुशाद्वलसंस्थितान्।
स्नातानपवदेयुस्तानितिहासैः पुरातनैः॥ ७॥

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories, after they had bathed, offered oblations of water, got up from the bathing place, and sat upon a place covered with tender grass. (7)

मानुष्ये कदलीस्तम्भनिःसारे सारमार्गणम्।
यः करोति स सम्मूढो जलबुद्बुदसन्निभे॥ ८॥

He is foolish, who considers, as eternal, the existence of human beings, which is [as worthless] as the trunk of the plantain tree and as transient as bubbles. (8)

पञ्चधा सम्भुतः कायो यदि पञ्चत्वमागतः।
कर्म्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ९ ॥

If this body, originated from the five elements, by the fruit of deeds acquired by one's own person, is dissolved into the five elements, what is there to repent for? (9)

गन्त्री वसुमती नाशमुदधिर्दैवतानि च।
फेनप्रख्यः कथं नाशं मर्त्यलोको न यास्यति ॥ १० ॥

The earth shall meet with destruction, [so shall] the surging deep and the deities. Why shall not then the world of mortals meet with destruction? (10)

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुंक्ते यतोऽवशः।
अतो न रोदितव्यन्तु क्रियाः कार्य्याः स्वशक्तितः ॥ ११ ॥

The departed person shall, reluctantly, eat the phlegm and tears discharged by his own people. Therefore one should not weep, and must perform funeral rites proportionate to one's might. (11)

इति संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः।
विदश्य निम्बपत्राणि नियताद्वारि वेश्मनः ॥ १२ ॥

Thus hearing [many counsels, they] should go home [the elders being] preceded by the boys. [Arrived] at the gate of the house, they should cut *Nimba* leaves with their teeth. (12)

आचम्याग्न्यादिसलिलं गोमयं गौरसर्षपान्।
प्रविशेयुः समालभ्य दत्त्वाश्मनि पदं शनैः ॥ १३ ॥

Having rinsed their mouth, touched fire, water, cowdung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house. (13)

प्रवेशनादिकं कर्म्म प्रेतसंस्पर्शिनामपि।
इच्छतां तत्क्षणाच्छुद्धिं परेषां स्नानसंयमात् ॥ १४ ॥

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bath and perform [the *yaugika* process] *prāṇāyāma* (supperssion of vitalairs). (14)

आचार्य्यपितृपाध्यायान्निहृत्यापि व्रती व्रती ।
सकटान्नं न चाश्नीयान्न च तैः सह संवसेत् ॥ १५ ॥

By performing the funeral rite for his preceptor, parents and teacher, a *Brahmacārin* continues to be such. But he should not live with, or partake of the food of those [who are impure]. (15)

क्रीतलब्धाशना भूमौ स्वपेयुस्ते पृथक् पृथक् ।
पिण्डयज्ञावृता देयं प्रेतायान्नं दिनत्रयम् ॥ १६ ॥

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitṛyajña*. (16)

Offering libations of water every day to the deceased ancestors.

जलमेकाहमाकाशे स्थाप्यं क्षीरञ्च मृण्मये ।
वैतानोपासनाः कार्य्याः क्रियाश्च श्रुतिदर्शनात् ॥ १७ ॥

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i.e.*, a loop or swing made of rope). The rites of *Vaitāna* and *Upāsanā* should be performed according to the Vedic injunctions. (17)

A sacrificial rite of offering oblations to the Three Sacred Fires.

The rite of offering oblations, morning and evening, to the Household Fire.

त्रिरात्रं दशरात्रं वा शावमाशौचमुच्यते ।
ऊनद्विवर्षमुभयोः सूतकं मातुरेव हि ॥ १८ ॥

[The period of] impurtity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water]; and ten nights, [for those who offer funeral cakes]. [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the parents. Imputity, consequent upon a birth, is for the mother only. (18)

A *Brāhmaṇa* is to observe impurity for ten night, on the death of a kinsman, for whom he is offer *piṇḍa*. The period of impurity is limited to three nights, when one, after the seventh generation and within the tenth, dies.

पित्रोस्तु सूतकं मातुस्तदसृग्दर्शनाद् ध्रुवम् ।
तदहर्न प्रदूष्येत पूर्व्वेषां जन्मकारणात् ॥ १९ ॥

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapiṇḍa* kinsmen]. But the impurity of the mother remains unaffected (*i.e.*, lasts for ten nights), on account of her having seen the blood. The day [on which a son is born], is not considered impure [for the father to perform any rite], for ancestors are born [as sons.] (19)

The meaning is that the impurity of the father is removed immediately after bathing; but that of the mother lasts for ten nights.

अन्तरा जन्ममरणे शेषाहोभिर्विशुध्यति ।
गर्भस्रावे मासतुल्या निशा: शुद्धेस्तु कारणम् ॥ २० ॥

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth of death [takes place in the family], purification is effected with the last day of the first impurity. In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification. (20)

हतानां नृपगोविप्रैरन्वक्षञ्चात्मघातिनाम् ।
प्रोषिते कालशेष: स्यात् पूर्णे दत्त्वोदकं शुचि: ॥ २१ ॥

Immediate [is the purification for the death of] those who are killed by the king, a cow or a *Brāhmaṇa*, [as well as] those who commit suicide. A person, residing in a distant country, shall observe the remaining period; when the full term is completed, purification [is obtained] by offering water. (21)

The Bombay Text differs from the Bengal Edition. We have given the Bombay reading in the Text. The interpretation of the Bombay Text is as follows:—"If a person, living in a distant country, hears of the death of a *Sapiṇḍa*, he must observe the days, remaining to complete the full term, as the period of impurity. If he hears of it, after the expiration of the full period, he must observe *Aśauca* or impurity for three days."

क्षत्रस्य द्वादशाहानि विशः पञ्चदशैव तु ।
त्रिंशद्दिनानि शूद्रस्य तदर्द्धं न्यायवर्त्तिनः ॥ २२ ॥

[The period of impurity] for a *Kṣatriya* is twelve days, that for a *Vaiśya* is fifteen days, that a *Śūdra* is thirty days, and half of that period is for well-behaved [*Śūdras*.] (22)

There is, again, a difference in reading. The first line of the 22nd couplet, as found in the Bombay Text, does not occur in the Bengal Edition. Its interpretation is as follows:—If one hears of a death after the expiration of full one year, he attains purification by offering water only.

आ दन्तजन्मनः सद्य आ चूडान्नैशिकी स्मृता ।
त्रिरात्रमा व्रतादेशाद्दशरात्रमतः परम् ॥ २३ ॥

Immediate is the purification, [if a child dies] before teething; one day and night is laid down in the *Smṛtis*, [as the period of impurity, if a child dies] before the *Cūḍā* ceremony is performed; three nights [form the period, if he dies] before being invested with the sacred thread; and after that, ten nights [constitute the period of impurity.] (23)

The cremony of tonsure.

This *Śloka* does not occur in the Bombay Text but it has been given in a foot note of the *Ānandāśrama* Edition.

अहस्त्वदत्तकन्यासु बालेषु च विशोधनम् ।
गुर्व्वन्तेवास्यनूचानमातुलश्रोत्रियेषु च ॥ २४ ॥

A day [effects] purification, [on the death of] a maiden, not given away in marriage; a child; a preceptor; a pupil; a person, well-versed in the *Vedas* with their *aṅgas* (auxiliaries); a maternal uncle; and a person, studying the same branch of the *Vedas*. (24)

According to the Text of *Vṛhaspati*, the period of impurity, on the death of a maiden, extends to the fourth generation.

अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च ।
निवासराजनि प्रेते तदहः शुद्धिकारणम् ॥ २५ ॥

[On the death of] sons other than *Aurasa* (own begotten); a wife, living with another person; and on the death of the king of the country;—one day [effects] purification. (25)

ब्राह्मणेनानुगन्तव्यो न शूद्रो न द्विजः क्वचित् ।
अनुगम्याम्भसि स्नात्वा स्पृष्ट्वाग्निं घृतभुक् शुचिः ॥ २६ ॥

[The dead body of a *Śūdra* shall never be followed by a *Brāhmaṇa;* nor [that of] a twice-born one. If he follows, he shall be purified by bathing in water, touching fire and eating clarified butter. (26)

This *Śloka* does no occur in the Bombay Edition.

महीपतीनां नाशौचं हतानां विद्युता तथा ।
गोब्राह्मणार्थे संग्रामे यस्य चेच्छति भूमिपः ॥ २७ ॥

There is no impurity for kings; for persons, killed by lightning; [for those killed] for kine and *Brāhmaṇas;* and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

The meaning is that impurity does not prevent a king from transacting State business.

ऋत्विजां दीक्षितानाञ्च यज्ञियं कर्म्म कुर्व्वताम् ।
सत्रिव्रतिब्रह्मचारिदातृब्रह्मविदां तथा ॥ २८ ॥

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma.* (28)

दाने विवाहे यज्ञे च संग्रामे देशविप्लवे ।
आपद्यपि च कष्टायां सद्यः शौचं विधीयते ॥ २९ ॥

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

उदक्याशौचिभिः स्नायात् संस्पृष्टस्तैरुपस्पृशेत् ।
अब्लिङ्गानि जपेच्चैव सावित्रीं मनसा सकृत् ॥ ३० ॥

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death] If touched by such a person, [one] should

कालोऽग्निः कर्म्म मृद्वायुर्मनो ज्ञानं तपो जलम् ।
पश्चात्तापो निराहारः सर्व्वेऽमी शुद्धिहेतवः ॥ ३१ ॥

rinse the mouth, recite the *Mantras*,—(*Apohiṣṭha*, etc.,) and the *Gāyatrī*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

अकार्य्यकारिणां दानं वेगो नद्यास्तु शुद्धिकृत् ।
शोध्यस्य मृच्च तोयञ्च संन्यासो वै द्विजन्मनाम् ॥ ३२ ॥

Charity purifies the perpetrators of forbidden acts; current, the rivers; earth and water, those articles that are worthy of being purified; and renunciation, the twice-born. (32)

तपो वेदविदां क्षान्तिर्विदुषां वर्ष्मणो जलम् ।
जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३ ॥

Austerity [purifies] those, who are well-versed in the *Vedas*; forgiveness, the learned; water, the body; recitation [of the sacred verses], those, who have their sins concealed; and truth, it is said, the mind. (33)

भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता ॥ ३४ ॥

इत्यशौचप्रकरणम् ।

Practice of the duties of one's own caste and order, and worship of the *Brāhmaṇas*, are [the instruments of] purification of a soul that considers this body as [one's] own; knowledge [is the purifier of] intellect; and the knowledge of *Īśvara* (the Creator) is the purifier of individual soul. This is approved by great men (*i.e.*, like *Manu* and others.) (34)

क्षात्रेण कर्म्मणा जीवेद्विशां वाप्यापदि द्विजः ।
निस्तीर्य्य तामथात्मानं पावयित्वा न्यसेत् पथि ॥ ३५ ॥

[PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN TIMES OF EXIGENCY OR CALAMITY.]

IN times of extreme distress, a *Brāhmaṇa* can live by the occupation of a *Kṣatriya* (*i.e.*, by adopting a military life), or by that of a *Vaiśya* (*i.e.*, commerce and agriculture). Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way. (35)

फलोपलक्षौमसोममनुष्यापूपवीरुधः ।
तिलोदनरसक्षारान् दधि क्षीरं घृतं जलम् ॥ ३६ ॥

शस्त्रासवमधूच्छिष्टमधुलाक्षाश्च बर्हिषः ।
गृच्चर्म्मपुष्पकुतपकेशतक्रविषक्षितीः ॥ ३७ ॥

कौशेयनीललवणमांसैकशफसीसकान् ।
शाकार्द्रौषधिपिण्याक-पशुगन्धांस्तथैव च ॥ ३८ ॥

वैश्यवृत्त्यापि जीवन्नो विक्रीणीत कदाचन ।
धर्म्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९ ॥

Even when [adopting] the life of a *Vaiśya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma*-Plant, men, *Apūpa* (a small round cake of flour), a creeper, sesame seeds, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water, weapons, spirituous liquor, wax, grapes, honey, shell-lac, *Kuśa*-grass, earth, hide, flowers, blanket, hairs, butter-milk, poison, land, silk-cloth, indigo-dye, salt, meat, a whole-hoofed animal (as a horse, etc.), lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange]. (36—39)

लाक्षालवणमांसानि पतनीयानि विक्रये ।
पयो दधि च मद्यञ्च हीनवर्णकराणि च ॥ ४० ॥

Shell-lac, salt and meat, when sold [by a *Brāhmaṇa*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i.e.* makes him a *Śūdra*). (40)

आपद्गहतः सम्प्रगृह्णन् भुञ्जानो वा यतस्ततः ।
नालिप्येतैनसा विप्रो ज्वलनार्कमो हि सः ॥ ४१ ॥

If a *Brāhmaṇa* in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41)

कृषिः शिल्पं भृतिर्व्विद्या कुसीदं शकटं गिरिः ।
सेवाऽनूपो नृपो भैक्षमापत्तौ जीवनानि तु ॥ ४२ ॥

Agriculture, fine arts, teaching for money, usury, driving cards for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

बुभुक्षितस्त्र्याहं स्थित्वा धान्यमब्राह्मणाद्धरेत् ।
प्रतिगृह्य तदाख्येयमभियुक्तेन धर्म्मतः ॥ ४३ ॥

Remaining hungry for three days, he may steal rice from a caste other than a *Brāhmaṇa*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

तस्य वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।
ज्ञात्वा राजा कुटुम्बञ्च धर्म्यांणां वृत्तिं प्रकल्पयेत् ॥ ४४ ॥

इत्यापद्धर्म्मप्रकरणम् ।

Being informed of his conduct, family, character, his knowledge of *Śruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

सुतविन्यपत्नीकस्तया वानुगतो वनम् ।
वानप्रस्थो ब्रह्मचारी साग्नि सोपासतो व्रजेत् ॥ ४५ ॥

[REGULATIONS RELATING TO *VĀNAPRASTHA*, OR THE THIRD STAGE OF LIFE]

ENTRUSTING the son with the care of his wife or followed by her, a *Vānaprastha*, (i.e., a person desirous of entering upon the third stage of religious life,) renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

अफालकृष्टेनाग्नीय पितृदेवातिथींस्तथा ।
भृत्यांस्तु तर्पयेत् श्मश्रुजटालोमनखोज्झिताः ॥ ४६ ॥

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the Deites, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

अह्नो मासस्य षण्णां वा तथा संवत्सरस्य वा ।
अर्थस्य सञ्चयं कुर्य्यात् कृतमाश्वयुजे त्यजेत् ॥ ४७ ॥

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he should distribute the remnant in the month of *Āśvina* (September). (47)

दान्तस्त्रिषरणस्नायी निवृत्तश्च प्रतिग्रहात् ।
स्वाध्यायवान् दानशीलः सर्व्वसत्त्वहिते रतः ॥ ४८ ॥

[He should] be shorn of pride, bath thrice, must not accept gifts, [and should be given to *Vaidika* studies, be charitable and devoted to the well-being of all creatures. (48)

दन्तोलूखलिकः काल पक्वाशी वाश्मकुट्टकः ।
श्रौतं स्मार्त्तं फलस्नेहैः कर्म्म कुर्य्यात् क्रियास्तथा ॥ ४९ ॥

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripend in proper time, and break every thing on stones. He should perform the rites laid down in the *Vedas Smṛts* and other [*Śāstriya* works], with the juice of fruits. (49)

चान्द्रायणैर्नयेत् कालं कृच्छ्रेर्व्वा वर्तयेत् सदा ।
पक्षे गते वाप्यश्नीयान्मासे वाऽहनि वा गते ॥ ५० ॥

He should spend his time with the celebration of *Cāndrāyaṇa* or should always live with hardship. He should take his meals after the expiration of a fortnight or after the day is over. (50)

A religious observance or expiatory penance regulated the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

The word in the Text is *Kṛcha*, which may mean hardship or bodily mortification. The Commentators mention *Prājāpatya* as one of the forms of hardship, i.e., a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money.

स्वप्याद्भूमौ शुची रात्रौ दिवा सम्प्रपदैर्नयेत् ।
स्थानासनविहारैर्व्वा योगाभ्यासेन वा तथा ॥ ५१ ॥

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)

The Bombay reading as quoted in the Text differs from it—but the purport is almost the same.

ग्रीष्मे पञ्चाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः ।
आर्द्रवासास्तु हेमन्ते शक्त्या वापि तपश्चरेत् ॥ ५२ ॥

He must live within five fires during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

Practising penance with four fires and the Sun.

यः कण्टकैर्व्वितुदति चन्दनैर्यश्च लिम्पति ।
अक्रुद्धोऽपरितुष्टश्च समस्तस्य च तस्य च ॥ ५३ ॥

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (*i.e.*, towards the both.) (53)

अग्नीन् वाप्यात्मसात् कृत्वा वृक्षावासो मिताशनः ।
वानप्रस्थो गृहेष्वेव यातार्थं भैक्षमाचरेत् ॥ ५४ ॥

Or putting the fire within his own self, he should well under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vānaprasthas* [the quantity of food which may] keep the body and soul together. (54)

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत वाग्यतः ।
वायुभक्षः प्रागुदीचीं गच्छेद्वा वर्ष्मसंक्षयात् ॥ ५५ ॥

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

इति वानप्रस्थप्रकरणम् ।

वनाद्गृहाद्वा कृत्वेष्टिं सार्व्ववेदसदक्षिणाम् ।
प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि ॥ ५६ ॥

[DUTIES OF A *YATI*, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prājāpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Vedas* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vānaprastha* order) or from the House (*i.e.*, *Gārhasthya* or Domestic order) [to enter upon the life of a *Yati*]. (56)

अधीतवेदो जपकृत् पुत्रवानन्नदोऽग्निमान्।
शक्त्या च यज्ञकृन्मोक्षे मनः कुर्य्यात्तु नान्यथा ॥ ५७ ॥

[He, alone, is qualified to do so], who has studied the *Vedas,* who has practised recitations [of the sacred verses] who has a son, who has given food, who has maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

सर्व्वभूतहितः शान्तस्त्रिदण्डी सकमण्डलुः ।
एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत् ॥ ५८ ॥

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs and a *Kamaṇḍalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

A religious mendicant or a *Saṁnyāsin,* who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to *Manu,* "one, who has obtained command over his mind speech and body (or thought word and deed).

अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः ।
रहिते भिक्षुकैर्ग्रामे यात्रामात्रमलोलुपः ॥ ५९ ॥

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together). (59)

यतिपात्राणि मृद्वेणुदार्व्वलाबुमयानि च।
सलिलैः शुद्धिरेतेषां गोबालैश्चावघर्षणात् ॥ ६० ॥

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च।
भयं हत्वा च भूतानाममृतो भवति द्विजः ॥ ६१ ॥

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Brāhmaṇa* becomes immortal. (61)

कर्त्तव्याशयशुद्धिस्तु भिक्षुकेन विशेषतः।
ज्ञानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकरणाय च ॥ ६२ ॥

The purification of the mind should be particularly made by a *Bhikṣu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc.] (62)

अवेक्ष्या गर्भवासश्च कर्म्मजा गतयस्तथा।
आधयो व्याधयः क्लेशा जरा रूपविपर्य्ययः ॥ ६३ ॥

भवो जातिसहस्रेषु प्रियाप्रियविपर्य्ययः।
ध्यानयोगेन सम्पश्येत् सूक्ष्म आत्मात्मनि स्थितः ॥ ६४ ॥

Residence in the [mother's] womb, as well as going To hell, brought about by [the perpetration of forbidden] acts, mental afflictions; diseases, miseries, decrepitude disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for disired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64)

नाश्रमः कारणं धर्म्मे क्रियमाणो भवेद्धि सः।
अतो यदात्मनोऽपथ्यं परस्य न तदाचरेत् ॥ ६५ ॥

सत्यमस्तेयमक्रोधो ह्रीः शौचं धीर्धृतिर्दमः।
संयतेन्द्रियता विद्या धर्म्मः सर्व्व उदाहृतः ॥ ६६ ॥

इति यतिप्रकरणम्।

(Following a particular) *Āśrama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint

of the senses and spiritual learning—all these are spoken of as religion. (65—66)

निःसरन्ति यथा लोहपिण्डात्तप्तात् स्फुलिङ्गकाः ।
सकाशादात्मनस्तद्वात्मानः प्रभवन्ति हि ॥ ६७ ॥

[SPIRITUAL SCIENCE AND THE FORMATION OF HUMAN BODY.]

As scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)
In the Bombay Edition this Chapter has been included within that on *Yati.*

तत्रात्मा हि स्वयं किञ्चित् कर्म किञ्चित् स्वभावतः ।
करोति किञ्चिदभ्यासाद्धर्म्माधर्म्मोभयात्मकम् ॥ ६८ ॥

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

निमित्तमक्षरः कर्त्ता वोद्धा ब्रह्म गुणी वशी ।
अजः शरीरग्रहणात् स जात इति कीर्त्यते ॥ ६९ ॥

The imperishable [Soul is] the cause [of the universe]; the conscious [Soul] is independent; *Brahma* is the master of *Guṇās* and not subject to any. It is unborn but is being described as born for its having assumed a body. (69)

We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything ihto confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in oreation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not the materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tamq-guṇa;* the second, Rajas; and the third, *Sattva*—M.N. Dutt's *Outlines of Hindu Metaphysics.*

सर्गादौ स यथाकाशं वायुं ज्योतिर्ज्जलं महीम् ।
सृजत्येकोत्तरगुणांस्तथादत्ते भवन्नपि ॥ ७० ॥

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *Guṇa* (quality), so he himself takes those [elements] when he takes birth. (70)

Five elemental particles produced the five elements, namely, (1) ether or the vehicle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, and taste; (5) earth, sensible to hearing, touch, sight, taste and smell.

In this *Śloka* the author describes the method by which the soul assumes a body.

आहुत्याप्यायते सूर्य्यस्तस्माद्वृष्टिरथौषधिः ।
तदन्नं रसरूपेण शुक्रत्वमुपगच्छति ॥ ७१ ॥

The Sun is gratified with oblations; from it [originates] rain; from it grow corns and herbs [forming] the food-stuff, which, in the shape of *Rasa* (constituent fluid of the body) becomes semen. (71)

स्त्रीपुंसयोस्तु संयोगे विशुद्धे शुक्रशोणिते ।
पञ्चधा तु स्वयं षष्ठ आदत्ते युगपत् प्रभुः ॥ ७२ ॥

In pure (i.e., not affected by bad bile, etc.,) blood and semen [originating] from the union of a man and woman, the sixth (*i.e.*, the *Ātman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements. (72)

इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः ।
धारणा प्रेरणं दुःखमिच्छाहङ्कार एव च ॥ ७३ ॥

प्रयत्न आकृतिर्व्वर्णः स्वरद्वेषौ भवाभवौ ।
तस्यैतदात्मजं सर्व्वमनादेरादिमिच्छतः ॥ ७४ ॥

[The five] instruments of sensation (*i.e.*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i.e.*, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital

airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy, prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

प्रथमे मासि संक्लेदभूतो धातुविमूर्च्छितः ।
मास्यर्व्वुदं द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युतः ॥ ७५ ॥

In the first month [of conception], [the sixth] *Dhātu* (*i.e.*, the soul), being invested [with the five elements], ramains in a liquid form. [In the second month, it is converted into] a ball of flesh; in the third, it is invested with limbs and the organs of sense. (75)

आकाशाल्लाघवं सौक्ष्मं शब्दं श्रोत्रं बलादिकम् ।
वायोस्तु स्पर्शनं चेष्टां व्यूहनं रौक्ष्यमेव च ॥ ७६ ॥
पित्तात्तु दर्शनं पक्तिमौष्ण्यं रूपं प्रकाशिताम् ।
रसात्तु रसनं शैत्यं स्नेहं क्लेदं समार्द्दवम् ॥ ७७ ॥
भूमेर्गन्धं तथा घ्राणं गौरवं मूर्त्तिमेव च ।
आत्मा गृह्णात्यजः सर्व्वं तृतीये स्पन्दते ततः ॥ ७८ ॥

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength; from air, the organ of touch, the power of exerting, the movement of limbs and hardness; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty; from water, the organ of taste (tongue), watery substance, coolness tenderness and liquidity; form earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter is moves. (76—78)

दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ।
वैरूप्यं मरणं वापि तस्मात् कार्य्यं प्रियं स्त्रियाः ॥ ७९ ॥

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

स्थैर्य्यं चतुर्थे त्वङ्गानां पञ्चमे शोणितोद्भवः ।
षष्ठे बलस्य वर्णस्य नखरोम्नाञ्च सम्भवः ॥ ८० ॥

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

मनश्चेतन्ययुक्तोऽसौ नाडीश्नायुशिरायुतः ।
सप्तमे चाष्टमे चैव त्वङ्मांसस्मृतिमानपि ॥ ८१ ॥

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

पुनर्द्धात्रीं पुनर्गर्भमोजस्तस्य प्रधावति ।
अष्टमे मास्यतो गर्भी जातः प्राणैर्वियुज्यते ॥ ८२ ॥

[In the eight month,] *Ojas* (vitality-giving liquid) runs, again, towards the mother and the embryo. Therefore, a child, born in the eighth month, is deprived of life. (82)

नवमे दशमे वापि प्रबलैः सूतिमारुतैः ।
निःसार्य्यते बाण इव यन्त्रच्छिद्रेण सज्वर ॥ ८३ ॥

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour-pain, through the canal of the organ, like an arrow. (83)

तस्य षोढा शरीराणि षट् त्वचो धारयन्ति च ।
षडङ्गानि तथास्थाञ्च सह षष्ट्या शतत्रयम् ॥ ८४ ॥

His six sorts of body contain six skins, six limbs, and three hundred and sixty bones. (84)

The body, invested with [sixfold fires, or made of six substances, as blood, flesh *medas* (fat or marrow, supposed to lie in the abdmen), bone, marrow of the bone and semen. Six sorts or layers of skin formed by the blood, etc.

स्थालैः सह चतुःषष्टिर्दन्ता वै विंशतिर्नखाः ।
पाणिपादशलाकाश्च तासां स्थानचतुष्टयम् ॥ ८५ ॥

There are sixty-four [bones at] the teeth with those at the roots thereof (*Sthāla*); nails are twenty; *Śalākās* (bones, forming the root of the fingers and toes,) [are, also, twenty]; their position is fourfold (*i.e.*, two feet and two hands). (85)

षष्ट्यङ्गुलीनां द्वे पार्ष्ण्योर्गुल्फेषु च चतुष्टयम् ।
चत्वार्य्यरत्निकास्थीनि जङ्घयोस्तावदेव तु ॥ ८६ ॥

Sixty bones [form] the fingers (*i.e.*, each finger having three bones); two bones [belong to each] heel; four [bones], are in the [four] ankles; elbow-bones are four; similar [is the number of bones, existing in] the legs, from the ankle to the knee. (86)

द्वे द्वे जानुकपोलोरुफलकांससमुद्भवे ।
अक्षतालूषके श्रोणीकलके च विनिर्दिशेत् ॥ ८७ ॥

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones. (87)

भगास्थ्येकं तथा पृष्ठे चत्वारिंशच्च पञ्च च ।
ग्रीवा पञ्चदशास्थिः स्याज्जत्वेकैकं तथा हनु ॥ ८८ ॥

There is one bone in the organ of generation and forty-five [bones] are on the back; fifteen bones [are in the] neck; collar-bones are two; and there is one bone in the chin. (88)

तन्मूले द्वे ललाटाक्षिगण्डे नासा घनास्थिका ।
पार्श्वकाः स्थालकैः सार्द्धमर्व्वुदैश्च द्विसप्ततिः ॥ ८९ ॥

[Two are], at the root of the jaw, and the same, in the forehead and the *Gaṇḍa* (*i.e.*, the whole side of the face including the temple). There is a (thickset) bone called *Ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *Arbudas* (smaller bones connected therewith), are seventy-two [in number.] (89)

द्वौ शङ्खकौ कपालानि चत्वारि शिरसस्तथा ।
उरः सप्तदशास्थीनि पुरूषस्यास्थिसंग्रहः ॥ ९० ॥

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

गन्धरूपरसस्पर्शशब्दाश्च विषयाः स्मृताः ।
नासिका लोचने जिह्वा त्वक्श्रोत्रञ्चेन्द्रियाणि च ॥ ९१ ॥

Savour, color, odour, tangibility and sound are called *Viṣayas* or the objects of perception, The nose, ear, tongue, skin and the eye are the [five] *Indriyas* of the instruments of sensation. (91)

हस्तौ पायुरुपस्थश्च वाक् पादौ चेति पञ्च वै ।
कर्मेन्द्रियाणि जानीयान्मनश्चैवोभयात्मकम् ॥ ९२ ॥

The hands, the organ of excretion, the organ of generation, the organ of speech and the feet, are the fine [instruments of action]; and mind is to be known as both the organ of sensation and action. (92)

नाभिरोजो गुदं शुक्रं शोणितं शङ्खकौ तथा ।
मूर्द्धांसकण्ठहृदयं प्राणस्यायतनानि तु ॥ ९३ ॥

The nevel, *Ojas* (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Prāṇa* (the vital air.) (93)

A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

वपावसावहननं नाभिः क्लोम यकृत् प्लिहा ।
क्षुद्रानां वृक्कको वस्तिः पुरीषाधानमेव च ॥ ९४ ॥

आमाशयोऽथ हृदयं स्थूलान्त्रं गुदमेव च ।
उदरञ्च गुदौकोष्ठौ विस्तारोऽयमुदाहृतः ॥ ९५ ॥

Marrow, flesh, the lungs, *klomā* (the organ of thirst), the liver, the spleen, the finer intestings, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested

food, the heart, the grosser intestines, the anus, the belly and the abodmen are mentioned in detail [as the abiding places of *Prāṇa*]. (94—95)

कनीनिके चाक्षिकूटे शष्कुली कर्णपुत्रकौ ।
कर्णौ शङ्खौ ध्रुवौ दन्तवेष्टावोष्ठौ ककुन्दरे ॥ ९६ ॥

वङ्क्षणौ वृषणौ वृक्कौ श्लेषसङ्घातजौ स्तनौ ।
उपजिह्वा स्फिजौ बाहू जङ्घोरूषु च पिण्डिकाः ॥ ९७ ॥

तालूदरं बस्ति शीर्षं चिबुके गालशुण्डिके ।
अवटुश्चैवमेतानि स्थानान्यत्र शरीरके ॥ ९८ ॥

अक्षिकर्णचतुष्कञ्च पद्धस्तहृदयानि च ।
नवच्छिद्राणि तान्येव प्राणस्यायतनानि तु ॥ ९९ ॥

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the loins just above the hips, the two hipjoints the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptable of urine, the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands, the heart, and the nine apertures (viz., the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation);—are the abiding places of *Prāṇa*. (96—99)

शिराः शतानि सप्तैव नव स्नायुशतानि च ।
धमनीनां शते द्वे च पेशी पञ्चशतानि च ॥ १०० ॥

[Besides these, there are, in this body], seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles. (100)

एकोनत्रिंशल्लक्षाणि तथा नवशतानि च।
षट्पञ्चाशच्च जानीत शिरा धमनिसंश्रिता: ॥ १०१ ॥

The vessels known, as *śirās* and *Dhamanī*, are twenty nine *lakṣa*, nine hundred and fifty six [in number.] (101)

त्रयोलक्षास्तु विज्ञेया: श्मश्रुकेशा: शरीरिणाम्।
सप्तोत्तरं मर्म्मशतं द्वे च सन्धिशते तथा॥ १०२ ॥

The beards and hairs of human beings are known as being three *lakṣa* [in number]; there are one hundred and seven vital parts and two hundred joints. (102)

रोमां कोट्यश्च पञ्चाशच्चतस्त्र: कोट्य एव च।
सप्तषष्टिस्तथा लक्षा: सार्द्धा: स्वेदायनै: सह॥ १०३ ॥

वायवीयैर्विगण्यन्ते विभक्ता: परमाणव:।
यद्यप्येकोऽनुवेदैषां भावनाञ्चैव संस्थितिम्॥ १०४ ॥

The extremities of the hairs of the body, together with the pores for letting out perspiration,—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam,—number fifty-four *Kotis*, sixty-seven *lakṣa* and fifty thousand. If any [of you, O hermits,] knows the number and position of all these, [he is, indeed, the foremost of *Yogins*.] (103—104)

रसस्य नव विज्ञेया जलस्याञ्जलयो दश।
सप्तैव तु पुरीषस्य रक्तस्याष्टौ प्रकीर्त्तिता: ॥ १०५ ॥

[Under normal condition of things,] nine handfuls of (*Rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body.] (105)

षट् श्लेष्मा पञ्च पित्तञ्च चत्वारो मूत्रमेव च।
वसात्रयो द्वौ तु मेदो मज्जैकोऽर्द्धन्तु मस्तके॥ १०६ ॥

श्लेष्मौजसस्तावदेव रेतसस्तावदेव तु।
इत्येतदस्थिरं वर्ष्म यस्य मोक्षाय कृत्यसौ॥ १०७ ॥

Six [handfuls] of phlegm; five, of (*Pitta*) bile; four, of urine; three, of (*Vasā*) myosin; two, of (*Meda*) fat; and one, of marrow;—[are in the body]; half handful of (marrow, as well as

of phlegm,) *Ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail. (106—107)

द्वासप्ततिसहस्राणि हृदयादभिनिःसृता।
हिताहिता नाम नाड्यस्तासां मध्ये शशिप्रभम् ॥ १०८ ॥

मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः ।
स ज्ञेयस्तं विदित्वेह पुनरायतने न तु ॥ १०९ ॥

There are seventy-two thousand vessels, emanating from the heart, called *Hitāhita*. In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world. (108—109)

ज्ञेयश्चारण्यकमहं यदादित्यादवाप्तवान् ।
योगशास्त्रञ्च मत्प्रोक्तं ज्ञेयं योगमभीप्सता ॥ ११० ॥

The *Āraṇyaka*, that I have received from the *Āditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga*. (110)

अनन्यविषय कृत्वा मनोबुद्धिस्मृतीन्द्रियम् ।
ध्येय आत्मा स्थितो योऽसौहृदये दीपवत् प्रभुः ॥ १११ ॥

Having withdrawn the mind, understanding retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon. (111)

यथाविधानेन पठन् सामगायमविच्युतम् ।
सावधानस्तदभ्यासात् परं ब्रह्माधिगच्छति ॥ ११२ ॥

Duly studying the eternal *Sāma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman*. (112)

अपरान्तकमुल्लोप्यं मद्रकं प्रकरीन्तथा ।
औवेणकं सुराविन्दुमुत्तरं गीतकानि च ॥ ११३ ॥

ऋग्गाथाः पाणिका दक्षविहिता ब्रह्मगीतिकाः ।
ज्ञेयमेतत्तदभ्यासकरणान्मोक्षसंज्ञितम् ॥ ११४ ॥

Aparāntaka, Ullopya, Madraka, Prakarī, Auveṇaka, Surābindu, and *Uttara*—these *Gāthās* of the *Ṛk,* besides *Pāṇikā, Dakṣa* and *Brahma* hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof. (113—114)

वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः ।
तालज्ञश्चाप्रयासेन मोक्षमार्गं नियच्छति ॥ ११५ ॥

Persons, conversant with the science of *Viṇā* music, experts in *Śruti* (a division of the octave) and *Jāti* (the seven primary and eleven subsidary notes of Indian Gamut), and those proficient in the knowledge of *Tāla* (Time), arrive, without any exertion, at the road which leads to emancipation. (115)

गीतज्ञो यदि गीतेन नाप्नोति परमं पदम् ।
रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते ॥ ११६ ॥

If a vocal musician, by his singing, does not attain to the most exalted station, he, however, becoming and attendent of *Rudra,* sports with him. (116)

अनादिरात्मा कथितस्तस्यादिस्तु शरीरकम् ।
आत्मनश्च जगत् सर्व्वं जगतश्चात्मसम्भवः ॥ ११७ ॥

The soul is without any limitation; it is called limited, when it assumes a body; from the [Great] *Ātman* emanates the entire universe and from the universe springs the body. (117)

कथमेतद्विमुह्यामः सदेवासुरमानवम् ।
जगदुद्भूसमात्मा च कथं तस्मिन् वदस्व नः ॥ ११८ ॥

(The Audience putting the Question:)—Tell us how this universe, consisting of the celestials, *asuras* and the mankind, emanates from the [Great] Soul and how the body springs into existence from the universe; we cannot conceive it [properly]. (118)

मोहजालमपास्येह पुरुषो दृश्यते हि यः ।
सहस्रकरपन्नेत्रः सूर्य्यवर्च्चाः सहस्रकः ॥ ११९ ॥

स आत्मा चैव यज्ञश्च विश्वरूपः प्रजापतिः ।
विराजः सोऽन्नरूपेण यज्ञत्वमुपगच्छति ॥ १२० ॥

(*Yājñavalkya replies:*)—The *Puruṣa,*—having a thousand hands, feet, eyes and heads, and effulgent like the Sun, that is seen by removing the net of (*Moha*) delusion (which makes men regard the body as the soul),—is the Soul, *Yajña* and *Prajāpati* of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food. (119—120)

यो द्रव्यदेवतात्यागसम्भूतो रस उत्तमः ।
देवान् सन्तर्प्य स रसो यजमानं फलेन च ॥ १२१ ॥

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i.e.,* desired-for objects). (121)

संयोज्य वायुना सोमं नीयते रश्मिभिस्ततः ।
ऋग्यजुःसामविहितं सौरं धामोपनीयते ॥ १२२ ॥

[Driven] by the wind, [it] reaches the Moon; aided by its rays, it reaches the solar region, replete with the *Rik.* the *Yajus* and the *Sāman.* (122)

स्वमण्डलादसौ सूर्य्यः स्रजत्यमृतमुत्तमम् ।
यज्जन्म सर्व्वभूतानामशनानशनात्मनाम् ॥ १२३ ॥

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i.e., Anna* or food-stuff). (123)

तस्मादन्नात् पुनर्यज्ञ पुनरन्नं पुनः क्रतुः ।
एवमेतदनाद्यन्तं चक्रं सम्परिवर्त्तते ॥ १२४ ॥

From that food-stuff originates again sacrifice, again, food, and again sacrifice,—thus the wheel [of the universe], without any beginning or end, [is continually] revolving. (124)

अनादिरात्मा सम्भूतिर्विद्यते नान्तरात्मनः ।
समवायी तु पुरुषो मोहेच्छाद्वेषकर्म्मजः ॥ १२५ ॥

The soul is without any beginning; nor the Great Soul (or *Puruṣa*) has any beginning. But the *Puruṣa* has a relation [with the body] acquired by deeds—the result of delusion, desire and envy. (125)

सहस्रात्मा मया यो व आदिदेव उदाहृतः ।
मुखबाहुरुपज्जाः स्युस्तस्य वर्णा यथाक्रमम् ॥ १२६ ॥

The [four] *Varṇas* (the *Brāhmaṇa, Kṣatriya, Vaiśya* and *Śūdra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [*Puruṣa*], the First Deity having a thousand head, etc., described by me before. (126)

पृथिवी पादतस्तस्य शिरसो द्यौरजायत ।
नस्तः प्राणा दिशः श्रोतस् स्पर्शाद्वायुर्मुखाच्छिखी ॥ १२७ ॥

The Earth has originated from his feet; the celestial region or heaven, from his head; the vital airs, from his nose; the quarters, from his ears; the wind, from his skin; and fire, from his mouth. (127)

मनसश्चन्द्रमा जातश्चक्षुषश्च दिवाकरः ।
जघनादन्तरीक्षञ्च जगच्च सचराचरम् ॥ १२८ ॥

The Moon [has originated] from his mind; the Sun, from the eyes; the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile. (128)

यद्यवं नु कथं ब्रह्मन् पापयोनिषु जायते ।
ईश्वरः स कथं भावैरनिष्टैः सम्प्रयुज्यते ॥ १२९ ॥

(The Audience putting the Question:)—O Brāhmaṇa, if this be so, why is he born in the lower order of beings? Why should that *Īśvara* be affected by evil deeds and desires?[3] (129)

One conversant with the knowledge of the Supreme *Brāhmaṇa.*

When the Supreme *Brāhmaṇa* is invested, with the *Guṇas,* he is called *Īśvara* or the Creator.

The argument is:—While that *Puruṣa* is *Īśvara,* the Supreme

Lord and Creator, why should he be then, under the influence of evil deeds, begotten by stupefaction, desire or envy, which, alone, may explain for his birth in the lower order of beings?

करणैरन्वितस्यापि पूर्व्वज्ञानं कथञ्चन।
वेत्ति सर्व्वगतां कस्मात् सर्व्वगोऽपि न वेदनाम्॥ १३०॥

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.,)? And why does not the Omnipresent (*Puruṣa*) feel the miseries of all creatures? (130)

अन्त्यपक्षिस्थविरतां मनोवाक्कायकर्म्मजैः।
दोषैः प्रयाति जीवोऽयं भवं योनिशतेषु च॥ १३१॥

(The following are the Replies:)—The *Jīva* (individual soul), [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects, and in hundreds of other species. (131) It has, after all, now, been proved that there is life in stationary objects like the stone.

अनन्ताश्च यथा भावाः शरीरेषु शरीरिणाम्।
रूपाण्यपि तथैवेह सर्व्वयोनिषु देहिनाम्॥ १३२॥

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births. (132)

विपाकः कर्म्मणां प्रेत्य केषाञ्चिदिह जायते।
इह चामुत्र वै केषां भावस्तत्र प्रयोजनम्॥ १३३॥

The fruit (good or bad), of [some] deeds, comes in the next birth; that of some, in this world; and that of some, either in this, or in the next, birth. There (*i.e.*, in the mind is necessary) (133)

परद्रव्याण्यभिध्यायं स्तथानिष्टानि चिन्तयन्।
वितथाभिनिवेशी च जायन्तेऽन्त्यासु योनिषु॥ १३४॥

[One] thinking steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chaṇḍālas*, etc.) (134)

पुरुषोऽनृतवादी च पिशुनः पुरुषस्तथा ।
अनिबद्धप्रलापी च मृगपक्षिषु जायते ॥ १३५ ॥

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Purāṇas*), is born in the species of birds and animals. (135)

अदत्तादाननिरतः परदारोपसेवकः ।
हिंसकश्चाविधानेन स्थावरेष्वभिजायते ॥ १३६ ॥

One, who is addicted to theft; one, who knows another's wife; or one, who slaughters animals unfairly;—is born amongst stable objects. (136)

आप्तज्ञः शौचवान् दान्तस्तपस्वी विजितेन्द्रियः ।
धर्म्मकृद्वेदविद्यावित् सात्त्विको देवयोनिषु ॥ १३७ ॥

One, who knows self, is endued with purity, is selfrestrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Vedas*; or one, who is pervaded by the *Sattva* (harmonizing tendency); is born amongst the Celestials. (137)

असत्कार्य्यरतोऽधीर आरम्भी विषयी च यः ।
स राजगोमनुष्येषु मृतो जन्माधिगच्छति ॥ १३८ ॥

One, who is given to evil deeds, is impatient, is addicted to worldly objects; or one, who is pervaded by the *Rajas* (self-centering tendency), comes by a human birth after death. (138)

निद्रालुः क्रूरकृल्लुब्धो नास्तिको याचकस्तथा ।
प्रमादवान् भिन्नवृत्तो भवेत्तिर्य्यक्षु तामसः ॥ १३९ ॥

One, who is always sleepy, cruel, avaricious, atheistic; [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by the *Tamas* (disorganizing tendency);—is born amongst birds. (139)

रजसा तमसा चैवं समाविष्टो भ्रमन्निह ।
भावैरनिष्टैः संयुक्तः संसारं प्रतिपद्यते ॥ १४० ॥

Travelling in this world under the influence of the *Rajas* and *Tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Saṁsāra* (the cycle of births and the miseries consequent thereon). (140)

मलिनो हि यथादर्शो रूपालोकस्य न क्षमः ।
तथाविपक्वकरण आत्मज्ञानस्य न क्षमः ॥ १४१ ॥

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds]. (141)

कट्विर्व्वारौ यथापक्वे मधुरः सन् रसोऽपि न ।
प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता ॥ १४२ ॥

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed. (142)

सर्व्वाश्रयां निजे देहे देही विन्दति वेदनाम् ।
योगी मुक्तश्च सर्व्वासां यो न चाप्नोति वेदनाम् ॥ १४३ ॥

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (*i.e.*, one who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all. (143)

आकाशमेकं हि यथा घटादिषु पृथग्भवेत् ।
तथात्मैकोऽप्यनेकस्तु जलाधारेष्विवांशुमान् ॥ १४४ ॥

As the sky (*Ākāṣa*),—though itself one,—appears diversified [as reflected] in various vessels; as the Sun [appears as multiform] in various pools of water;—so the one soul appears as many [being subject to *Vpādhis* or limitations]. (144)

ब्रह्मखानिलतेजांसि जलं भूश्चेति धातवः ।
इमे लोका एष चात्मा तस्माच्च स चराचरम् ॥ १४५ ॥

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements; these [*i.e.*, the five elements, excepting the soul,] are to be apprehended (*i.e.*, gross); and the soul [is the apprehender]'—from them has emanated [the universe consisting of] the mobile and the immobile. (145)

The soul is the conscious element, that apprehends and perceives all; the other five elements, which are unconscious, are also, perceived by the soul. The conscious soul uses the five elements, which are by nature unconscious, in the work of creation.

मृद्दण्ड-चक्रसंयोगात् कुम्भीकारो यथा घटम् ।
करोति तृणमृत्काष्ठैर्गृहं वा गृहकारकः ॥ १४६ ॥

हेममात्रमुपादाय रूपं वा हेमकारकः ।
निजलालासमायोगात् कोशं वा कोशकारकः ॥ १४७ ॥

कारणान्यवमादाय तासु तास्विह योनिषु ।
सृजत्यात्मानमात्मा च सम्भूय करणानि च ॥ १४८ ॥

As a potter makes an [earthen] pot by placing an earthen clod on his wheel; as a builder builds a house with twigs, earth and wood; as a goldsmith makes articles of [various forms] merely with gold as his ingredient; as a sikworm makes a web with its own saliva;—so the soul, taking all the elements (earth, etc.,) and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds. (146—148)

महाभूतानि सत्यानि यथात्मापि तथैव हि ।
कोऽन्यथैकेन नेत्रेण दृष्टमन्येन पश्यति ॥ १४९ ॥

As the great elements (sky, air, etc.) are real (*i.e.*, their existence is an established fact), so is the soul. Otherwise (*i.e.*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye? (149)

If the soul be identical with the organs of sensation, then a person, seeing an object with one eye, cannot perceive it to be the same when seen by another.

वाचं वा को विजानाति पुनः संश्रुत्य संश्रुताम्।
अतीतार्थस्मृतिः कस्य को वा स्वप्नस्य कारकः ॥ १५० ॥

Who, hearing again the words—heard once before, can recongnise them [to be the same]? Who gets the recollection of past deeds and who sees dreams? (150)

Herein are set forth agruments by which the separate and independent existence of the soul is proved. It is be identical with the body, then consciousness will not disappear after death; for, body is not destroyed after death. Nor is it to be indentified with the organs of sensation; for, then with the destruction of a particular organ, consciousness would disappear. Again, the soul is not transient. If it be so, it cannot preserve the recollection of past deeds, nor can it see dreams. When any external object is perceived, it leaves an impression on the consious soul. Power of recollection is nothing but knowledge, derived afterwards, from this imoresion. Again, knowledge of objects, perceived in the waking state, is, during the sleeping state, *Svapna* or dream. During sleep all the organs lie dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

जातिरूपवयोवृत्तिविद्यादिभिरहङ्कृतः।
शब्दादिविषयोद्योगं कर्म्मणा मनसा गिरा ॥ १५१ ॥

[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] the objects [of senses,] such as the sound, etc? (151)

स सन्दिग्धमतिः कर्म्मफलमस्ति न वेति वा।
विप्लुतः सिद्धमात्मानमसिद्धोऽपि हि मन्यते ॥ १५२ ॥

He, (influenced by egoism) doubts whether the consequence of an act (religous or otherwise, *Karmaphalam*) exists or not; he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful. (152)

मम दाराः सुतामात्या अहमेषामिति स्थितिः।
हिताहितेषु भावेषु विपरीतमतिः सदा ॥ १५३ ॥

He thinks,—"These are my wife, sons and ministers, and I am theirs." And he has, always, a contrary notion of deeds,

leading to his well-being and otherwise. (153)

ज्ञेयज्ञे प्रकृतौ चैव विकारे वाविशेषवान् ।
अनाशकानलापातजलप्रपतनोद्यमी ॥ १५४ ॥

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an-elevated place. (154)

एवंवृत्तोऽविनीतात्मा वितथाभिनिवेशवान् ।
कर्म्मणा द्वेषमोहाभ्यामिच्छया चैव वध्यते ॥ १५५ ॥

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds]. (155)

आचार्य्योपासनं वेदशास्त्रार्थेषु विवेकिता ।
तत्कर्म्मणामनुष्ठानं सङ्गः सद्भिर्गिरः शुभाः ॥ १५६ ॥

स्त्र्यालोकालम्भविगमः सर्व्वभूतात्मदर्शनम् ।
त्यागः परिग्रहाणाञ्च जीर्णकाषायधारणम् ॥ १५७ ॥

विषयेन्द्रियसंरोधस्तन्द्रालस्यविवर्ज्जनम् ।
शरीरपरिसङ्ख्यानं प्रवृत्तिष्वघदर्शनम् ॥ १५८ ॥

नीरजस्तमता सत्त्वशुद्धिर्निःस्पृहता शमः ।
एतैरुपायैः संशुद्धः सत्त्वयुक्तोऽमृतो भवेत् ॥ १५९ ॥

The service of the preceptor, consideration of the meaning of the *Vedas* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good, avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted, wearing on a shattered linen, witholding the senses from their objects, shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *Rajas* and *Tamas;* purification of the mental faculties (by *Prāṇāyāma*, etc.,) non-attachment, and the control of the senses;—purified by [all] these expedients and endued with *Sattva* (harmonizing tendency), one becomes immortal (*i.e.*, acquires emancipation.) (156—159)

तत्त्वस्मृतेरुपस्थानात् सत्त्वयोगात् परिक्षयात् ।
कर्म्मणां सन्निकर्षाच्च सतां योगः प्रवर्त्तते ॥ १६० ॥

The *Yoga* (realization of spiritual union between the individual soul and the Divine Soul,) of the good originates from the destruction of action (*i.e.,* of *Avidyā,* nescience, its root), brought about by the meditation of the nature and being of the Real and its adoration and by purified *Yoga.* (160)

शरीरसङ्क्षये यस्य मनः सत्त्वस्थमीश्वरम् ।
अविप्लुतमतिः सम्यक् स जातिस्मरतामियात् ॥ १६१ ॥

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *Īśvara,* and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth.] (161)

यथा हि भरतो वर्णैर्व्वर्णयत्यात्मनस्तनुम् ।
नानारूपाणि कुर्व्वाणस्तथात्मा कर्म्मजास्तनूः ॥ १६२ ॥

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts. (162)

कालकर्म्मात्मबीजानां दोषैर्म्मातुस्तथैव च ।
गर्भस्य वैकृतं दृष्टमङ्गहीनादि जन्मतः ॥ १६३ ॥

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (i.e., father's semen), and of the mother. (163)

अहङ्कारेण मनसा गत्या कर्म्मफलेन च ।
शरीरेण च नात्मायं मुक्तपूर्व्वः कथञ्चन ॥ १६४ ॥

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the corporal frame, before the attainment of emancipation. (164)

कर्त्याधारस्नेहयोगाद्यथा दीपस्य संस्थितिः ।
विक्रियापि च दृष्टैवमकाले प्राणसङ्क्षयः ॥ १६५ ॥

As the existence of a light is owing to the union of the wick, lamp and the oil; [and as it is, sometimes,] seen [put out],

owing to an adverse event, such as a strong gush of wind ;—so is the untimely destruction of life. (165)

The meaning is:—A light continues to burn so long the materials exist, such as the wick, lamp and the oil. But even these materials existing, it is, sometimes, extinguished by an unexpected wind, etc. Similarly, life continues to run on its fixed course, though, sometimes, it is, cut off untimely by an extraordinary calamity.

अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि ।
सितासिताः कद्रुनीलाः कपिलाः पीतलोहिताः ॥ १६६ ॥

He, who resides in the heart, has endless rays of variegated colours, such as white, black twany, blue, reddish, and dark-blue. (166)

ऊर्द्ध्वमेकःस्थितस्तेषां यो भित्त्वा सूर्य्यमण्डलम् ।
ब्रह्मलोकमतिक्रम्य तेन याति परां गतिम् ॥ १६७ ॥

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahmā*; [with its help, [the individual soul] acquires the most excellent condition (*i.e.*, emancipation.) (167)

यदस्यान्यद्रश्मिशतमूर्द्ध्वमेव व्यवस्थितम् ।
तेन देवशरीराणि सधामानि प्रपद्यते ॥ १६८ ॥

By the other century of rays, which are situated upwards, [it] acquires the forms of the [various] Deites together with their respective regions. (168)

येऽनैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः ।
ईह कर्म्मोपभोगाय तैःसंसरति सोऽवशः ॥ १६९ ॥

The various other mild rays, which are situated downwards, are for reaping the fruits of deeds. By them [the *Jīva*], having no control over itself, comes to this *Saṁsāra* (the world). (169)

वेदैः शास्त्रैः सविज्ञानैर्जन्मना मरणेन च।
अर्त्या गत्या तथागत्या सत्येन ह्यनृतेन च॥ १७० ॥

श्रेयसा सुखदुःखाभ्यां कर्म्मभिश्च शुभाशुभैः।
निमित्तशकुनज्ञानग्रहसंयोगजैः फलैः॥ १७१ ॥

तारानक्षत्रसञ्चारैर्जागरैः स्वप्नजैरपि।
आकाशपवनज्योतिर्जलभूतिमिरैस्तथा॥ १७२ ॥

मन्वन्तरैर्युगप्राप्त्या मन्त्रौषधिफलैरपि।
वित्तात्मानं विद्यमानं कारणं जगतस्तथा॥ १७३ ॥

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Vedas* and the *Smṛtis;* by discriminative knowledge; birth; death; diseases; movements caused by knowledge and desire; [knowledge of] truth and falsehood; emancipation; happiness and misery; good and evil deeds, evil protends, (such as earthquake etc.); an omen presaging good and evil, presented by birds; conjunction of the planets and their effects; the movements of stars and the planets; movements of the limbs, in a waking state, indicating good or evil; those in a dream; by the sky, air, fire, water, earth, darkness, etc.; [change of] cycles, *Manvantaras* (periods of *Manu*); and the effects of *Mantras* (mystic syllables) and medicinal herbs. (170—173)

अहङ्कारः स्मृतिर्म्मेधा द्वेषो बुद्धिः सुखं धृतिः।
इन्द्रियान्तरसञ्चार इच्छा धारणजीविते॥ १७४ ॥

स्वर्गः स्वप्नश्च भावानां प्रेरणं मनसो गतिः।
निमेषश्चेतना यत्न आदानं पाञ्चभौतिकम्॥ १७५ ॥

यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः।
तस्मादस्ति परो देहादात्मा सर्व्वग ईश्वरः॥ १७६ ॥

Egoism, the faculty of recollection, intelligence, envy, understanding, happiness, endurance, the perception of one object of sense by another, desire, the holding of body and vital airs, the celestial region (*i.e.*, its enjoyment), dreaming, the engagement of understanding, etc., to their respective actions, mental proclivities, visible manifestation, consciousness, exertion, the

acceptance of the five elements in the body,—these are the characteristic marks, seen of the Great Soul. Therefore there exists a soul different from the body. He is omnipresent and *Īśvara* (Creator.) (174—176)

बुद्धीन्द्रियाणि सार्थानि मनः कर्म्मेन्द्रियाणि च।
अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ॥ १७७ ॥

अव्यक्तमात्मा क्षेत्रज्ञः क्षेत्रस्यास्य निगद्यते।
ईश्वरः सर्व्वभूतस्थः सन्नसन् सदसश्च यः ॥ १७८ ॥

[The aggregate of] the instruments of sensation with their objects, *Manas* (the mind or the organ of volition and imagination), the instruments of action, *Ahaṅkāra* (self-consciousness), the intellect, earth and other elements and *Pradhāna* (the universal and the material cause), is called *Kṣetra* (the body, regarded as the field of the working of the soul); the *Atman* is called *Kṣetrajña*. It is the lord, stationed in all creatures and identical with the existent and the non-existent. (177—178)

बुद्धेरुत्पत्तिरव्यक्तात्ततोऽहङ्कारसम्भवः।
तन्मात्रादीन्यहङ्करादेकोत्तरगुणानि च ॥ १७९ ॥

शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च तद्गुणाः।
यो यस्मान्निः सृतश्चैषां स तस्मिन्नेव लीयते ॥ १८० ॥

Buddhi or intellect originates from the unmanifest (*i.e.*, *Prakṛti* or the material cause). From it originates *Ahaṅkāra* (self-consciousness); from *Ahaṅkāra* the *Tanmātrās* (the five subtile particles perceptible to beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odcur. Each [object] disappears [in the] same [element] from which it emanates. (179—180)

यथात्मानं सृजत्यात्मा तथा वः कथितो मया।
विपाकात्त्रिप्रकाराणां कर्म्मणामीश्वरोऽपि सन् ॥ १८१ ॥

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions (*Sāttvika, Rājasika* and *Tāmasika*). (181)

सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः ।
रजस्तमोभ्यामाविष्टश्चक्रवद्भ्राम्यते हि सः ॥ १८२ ॥

Sattva, Rajas and *Tamas* are its *Guṇas* or universal tendencies. Possessed of *Rajas* (self-centering tendency) and *Tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world. (182)

अनादिरादिमांश्चैव स एव पुरुषः परः ।
लिङ्गेन्द्रियग्राह्यरूपः सविकार उदाहृतः ॥ १८३ ॥

That Great *Puruṣa,* [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses. (183)

पितृयानोऽजवीथ्यास यदगस्त्यस्य चान्तदम् ।
तेनाग्निहोत्रिणो यान्ति स्वर्गकाम दिवप्रित ॥ १८४ ॥

The intervening space between the sign Aries and the star Canopus is called *Pitṛyāna* (or the road of the departed manes); by that the *Agnihotriṇas* (*i.e.,* those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region. (184)

ये च दानपराः सम्यगष्टाभिश्च गुणैर्युताः ।
तेऽपि तेनैव मार्गेण सत्यव्रतपरायणाः ॥ १८५ ॥

Those, who practise charities; those, who are properly endued with eightfold accomplishments, (*viz.,* absence of pride, mercy, forgiveness, absence of envy purity, desire for doing good, liberality and absence of greediness); and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road. (185)

अष्टाशीतिसहस्राणि मुनयो गृहमेधिनः ।
पुनरावर्त्तिनो बीजभूता धर्म्मप्रवर्त्तकाः ॥ १८६ ॥
सप्तर्षिनागवीथ्यन्तर्देव लोकं समाश्रिताः ।
तावन्त एव मुनयः सर्व्वारम्भविवर्ज्जिताः ॥ १८७ ॥

तपसा ब्रह्मचर्य्येण सङ्गत्यागेन मेधया ।
तत्रैव तावत्तिष्ठन्ति यावदाभूतसंप्लवम् ॥ १८८ ॥

Proceeding to the celestial region (*Devaloka*), through the quarter situate between the constellation *Saptarṣi* (Ursa Major) and *Nāgavīthi* (*i.e.*, the collection of three stars on the south of the *Saptarṣi*) eighty-eight thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements. (186—188)

यतो वेदाः पुराणञ्च विद्योपनिषदस्तथा।
श्लोकाः सूत्राणि भाष्याणि यच्च किञ्चन वाङ्मयम् ॥ १८९ ॥

The *Vedas*, the *Purāṇas*, the auxiliary sciences, the *Upaniṣadas*, the *Ślokas*, the *Sūdras* the commentaries and every other [branch of learning], orally proceed from them. (189)

वेदानुवचनं यज्ञो ब्रह्मचर्य्यं तपो दमः।
श्रद्धोपवासः स्वातन्त्र्यमात्मनो ज्ञानहेतवः ॥ १९० ॥

The study of the *Vedas*, sacrifice, celibacy, penance, self-control, faith, fasting and control over the senses are the instruments of the knowledge of self. (190)

स ह्याश्रमैर्व्विजिज्ञास्यः समस्तैरेवमेव तु।
द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥ १९१ ॥

He (*i.e.*, the self) should be enquired into, seen, meditated on and listened to, by the twice-born living in all the *Āśramas* or orders. (191)

य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः।
उपासते द्विजा सत्यं श्रद्धया परया युताः ॥ १९२ ॥

Those twice-born ones,—who, resorting to the study of [spiritual science], called *Āraṇyaka*, and ended with great faith, worship this real self,—know it [truly]. (192)

क्रमात्ते सम्भवंन्त्यर्च्चिरहः शुक्लं तथोत्तरम्।
अयनं देवलोकञ्च सवितारं सविद्युतम्॥ १९३ ॥

They gradually approach [the presiding Deites of the] fire, the day, the light half month, the northern solistice, the celestial region and the sun with lightning. (193)

ततस्तान् पुरूषोऽभ्येत्य मानसो ब्रह्मलौकिकान्।
करोति पुनरावृत्तिस्तेषामिह न विद्यते॥ १९४ ॥

Thereupon the mental *Puruṣa*, meeting them, takes them to the *Brahma*-region, from which there is no return. (194)

यज्ञेन तपसा दानैर्ये हि स्वर्गजितो नराः।
धूमं निशां कृष्णपक्षं दक्षिणायनमेव च॥ १९५ ॥

पितृलोकं चन्द्रमसं वायुं वृष्टिं जलं महीम्।
क्रमात्ते सम्भवन्तीह पुनरेव व्रजन्ति च॥ १९६ ॥

Persons,—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solistice, the region of the departed manes, of the moon the air, the rain, the water and the earth and return again [to the world]. (195—196)

एतद्यो न विजानाति मार्गद्वितयमात्मवान्।
दन्दशूकः पतङ्गो वा भवेत् कीटोऽथवा कृमिः॥ १९७ ॥

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect. (197)

ऊरुस्थोत्तानचरणः सव्ये न्यस्येतरं करम्।
उत्तानं किञ्चिदुन्नाम्य मुखं विष्टभ्य चोरसा॥ १९८ ॥

निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तानसंस्पृशन्।
तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः॥ १९९ ॥
सन्निरुध्येन्द्रियग्रामं नातिनीचोच्छ्रितासनः।
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत्॥ २०० ॥
ततो ध्येय स्थितो योऽसौ हृदये दीपवत् प्रभुः।
धारयेत्तत्र चात्मानं धारणां धारयन् बुधः॥ २०१ ॥

The feet should be placed on the thighs; [on the right foot] should be placed the left palm, on which is to be spread the right one; the mouth should be firmly fixed by [the help of] the breast and be raised up a little; the eyes should be shut up; [the mind should] be placed in *Sattva* (*i.e.*, be shorn of all disturbing tendencies and be steadied; [the lower row of] the teeth should be touched by [the upper row]: the tongue should be firmly fixed on the palate; the mouth should be shut up; [one] should be perfectly steadied; the entire number of senses should be withheld [from their objects]: the seat should neither be low nor high; [one] should practise *Prāṇāyāma* (suppression of the vital airs) twice or thrice; thereupon the Lord, who is stationed in the heart like a lamp, should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart. (198—201)

अन्तर्द्धानं स्मृतिः कान्तिर्दृष्टिः श्रोत्रज्ञता तथा।
निजं शरीरमुत्सृज्य परकायप्रवेशनम्॥ २०२॥
अर्थानां छन्दतः सृष्टिर्योगसिद्धेस्तु लक्षणम्।
सिद्धे योगे त्यजन् देहममृतत्वाय कल्पते॥ २०३॥

Disappearance (*i.e.*, assumption of invisible body); recollection [of pristine events]; physical grace; vision [of the past, present and unforeseen events]; knowledge of the ear (*i.e.*, hearing of the past, present and unheard of sound); [the power of] entering into another's body, after renouncing one's own body; the power of creating objects. according to one's own will;—are the marks of the consummation of *yaugika* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality. (202—203)

अथवाप्यभ्यसन् वेदं न्यस्तकामो वने वसन्।
अयाचिताशी मितभुक् परां सिद्धिमवाप्नुयात्॥ २०४॥

One, who has studied a *Veda*, who has renounced his desire, who lives in a forest, who lives on unsolicited food and who is of restricted diet, acquires the highest *Siddhi* (super-human power). (204)

Supernatural faculties or perfections which are eight in

number, namely, *Animan* of the supernatural power of becoming as small as an atom, *Mahiman* or the power of increasing the size of the body at will, *Laghiman* or the power of assuming extreme lightness at will, *Gariman* or the power of making oneself heavy at will, *Prāpti* or the power of obtaining every thing, *prākāmya,* irresistible will or fiat, *Īśitva* supremacy, *Vaśitva* subjugation or subduing by magical power.

न्यायागतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।
श्राद्धकृत् सत्यवादी च गृहस्थोऽपि हि मुच्यते ॥ २०५ ॥

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guest, who performs *Śrāddha* and who speaks the truth, even though a householder, is emancipated. (205)

इत्यध्यात्मप्रकरणम् ।

महापातकजान् घोरान् नरकान् प्राप्य गर्हितान् ।
कर्म्मक्षयात् प्रजायन्ते महापातकिनस्त्विह ॥ २०६ ॥

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR *BRĀHMANICIDE.*]

HAVING visited dreadful hells—the result of heinous crimes [like *Brāhmaṇicide,* etc.,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma*. (206)

मृगश्वशूकरोष्ट्राणां ब्रह्महा योनिमृच्छति ।
खरपुक्कसवेनानां सुरापो नात्र संशयः ॥ २०७ ॥

A person, slaying a *Brāhmaṇa,* is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkāsa* (one begotten by a *Cāṇḍāla* on a higher *Śūdra* woman), or *Veṇa* (mixed caste). There is no doubt in it. (207)

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात् ।
तृणगुल्मलतात्वञ्च क्रमशो गुरुतल्पगः ॥ २०८ ॥

One, stealing gold [owned by a *Brāhmaṇa*] attains to the state of a vermin, insect or bird. The violator of a step-mother

or a preceptor's wife, gradually becomes grass, bush or creeper. (208)

ब्रह्महा क्षयरोगी स्यात् सुरापः स्यावदन्तकः ।
हेमहारी तु कुनखी दुश्चर्म्मा गुरुतल्पगः ॥ २०९ ॥

[And when they attain to human birth,] the slayer of a *Brāhmaṇa* [is seen] suffering from consumption; the drinker of spirituous liquor, as having black teeth; the stealer of gold, as having bad nails; and the violator of a preceptor's bed, as having ugly skin [on his organ or generation]. (209)

यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते ।
अन्नहर्त्तामयावी स्यान्मूको वागपहारकः ॥ २१० ॥

Of them, one, associating with a particular [sinner], is born with the same marks [on his body]; one, who steals food, gets weak digestion; and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute. (210)

धान्यमिश्रोऽतिरिक्ताङ्गः पिशूनः पूतिनासिकः ।
तैलहृत्तैलपायी स्यात् पूतिवक्त्रस्तु सूचकः ॥ २११ ॥

One, who pilfers corn and mixes a spurious article with it, gets an extra limb; one, who slanders another, gets a nose emitting bad smell; the stealer of oil becomes a cockroach; one, who announces anothers shortcomings, gets a mouth emitting foul smell. (211)

परस्य योषितं हत्वा ब्रह्मस्वमपहत्य च ।
अरण्ये निर्ज्जने घोरे भवति ब्रह्मराक्षसः ॥ २१२ ॥

One, who seduces another's wife, or one, who robs a *Brāhmaṇas* property, becomes a *Brahma-Rākṣasa* in a solitary and dreary forest. (212)

हीनाजातौ प्रजायेत परतन्त्र्यपहाकरकः ।
पत्रशाकं शिखी हत्वा गन्धांश्छच्छुन्दरिः शुभान् ॥ २१३ ॥

One, who robs another's jewel, is born in a degraded caste; one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock; one, who pilfers sweet scents, becomes a musk-rat. (213)

मूषिको धान्यहारी स्याद्यानमुष्ट्रं फलं कपिः ।
जलं प्लवः पयः काको गृहकारी ह्यपस्करम् ॥ २१४ ॥

The pilferer of corn [becomes] a mouse; that of a conveyance, a camel; that of fruits, a monkey; that of water, a duck; that of milk, a crow; and that of implements for constructing a house, *Cātaka* bird. (214)

मधु दंशः पलं गृध्रो गां गोधाग्निं वकस्तथा ।
श्वित्री वस्त्रं श्वा रसन्तु चीरी लवणहारकः ॥ २१५ ॥

[The pilferer of] honey [becomes] a gadfly; that of meat, a vulture; that of a cow, an alligator; that of fire, a crane; that of a raiment, [becomes subject to] white leprosy; that of juice, a dog; and that of salt, a *Cirī* (a kind of insect). (215)

प्रदर्शनार्थमेतत्तु मयोक्तं स्तेयकर्म्मणि ।
द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः ॥ २१६ ॥

To show [the result of theft, these instances] have been cited by me. For theft, one is born amongst animals, according to he nature of the article [stolen]. (216)

यथा कर्म्मफलं प्राप्य तिर्य्यक्त्वं कालपर्य्ययात् ।
जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः ॥ २१७ ॥

After reaping the fruits if *Karma* and being born in the species of birds, when persons, with the cycle of time. are [re-born amongst men], they [become] poor and wretched, shorn of all good marks. (217)

ततो निष्कल्मषीभूताः कुले महति योगिनः ।
जायन्ते विद्ययोपेता धनधान्यसमन्विताः ॥ २१८ ॥

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains. (218)

विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥ २१९ ॥

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

तस्मात्तेनेह कर्त्तव्यं प्रायश्चित्तं विशुद्धये ।
एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति ॥ २२० ॥

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased. (220)

प्रायश्चित्तमकुर्व्वाणाः पापेषु निरता नराः ।
अपश्चात्तापिनः कष्टान्नरकान् यान्ति दारुणान् ॥ २२१ ॥

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells. (221)

तामिस्रं लोहशङ्कुञ्च महानिरयशाल्मली ।
रौरवं कुट्मलं पूतिमृत्तिकं कालसूत्रकम् ॥ २२२ ॥

सङ्घातं लोहितोदञ्च सविषं सम्प्रतापनम् ।
महानरककाक्रोलं सञ्जीवनमहापथम् ॥ २२३ ॥

अवीचिमन्धतामिस्रं कुम्भीपाक तथैव च ।
असिपत्रवनञ्चैव तापनञ्चैकविंशकम् ॥ २२४ ॥

महापातकजैर्घोरैरुपपातकजैस्तथा ।
अन्विता यान्त्यचरितप्रायश्चित्ता नराधमाः ॥ २२५ ॥

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Tāmisra, Lohaśaṅku, Mahāniraya, Śālmalī Raurava, Kutma, Pūtimṛttika, Kālasūtra, Saṁghāta, Lohitoda, Saviṣa, Saṁpratāpana, Mahānaraka, Kākrola, Saṁjīvana, Mahāpatha, Avīci, Andhatāmisra, Kumbhīpāka, Asipatravana*—[these twenty],—and *Tāpana*, [forming] the twenty-first. (222—225)

प्रायश्चित्तैरपैत्येनो यदज्ञानकृतं भवेत् ।
कामतोव्यवहार्य्यस्तु वचनादिह जायते ॥ २२६ ॥

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance]; but by virtue of a text, [he] can associate with his community. (226)

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च।
एते महापातकिनो यश्च तैः सह संवसेत्॥ २२७॥

A destroyer of a *Brāhmaṇa,* a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahāpātakins* (*i.e.*, perpetrators of heinous crimes.) (227)

गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः।
ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम्॥ २२८॥

Vilification of a preceptor, that of the *Vedas,* the desfruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Brāhmaṇicide.* (228)

निषिद्धभक्षणं जैह्म्यमुत्कर्षश्च वचोऽनृतम्।
रजस्वलामुखास्वादः सुरापानसमानि तु॥ २२९॥

To eat forbidden food; to bring a serious, but false, charge against a person, before the king; to speak falsehood, for establishing the superiority of caste; and to drink the saliva of a woman in menses;—[are tantamount to the sin of] drinking spirituous liquors. (229)

अश्वरत्नमनुष्यस्त्रीभूधेनुहरणं तथा।
निक्षेपस्य च सर्व्वं हि सुवर्णस्तेयसम्मितम्॥ २३०॥

To steal a horse, a jewel, a man-servant, or a femaleservant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold. (230)

सखिभार्य्याकुमारीषु स्वयोनिष्वन्त्यजासु च।
सगोत्रासु सुतस्त्रीषु गुरुतल्पसमं स्मृतम्॥ २३१॥

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed. (231)

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि ।
मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा ॥ २३२ ॥
आचार्य्यपत्नी स्वसुतां गच्छंस्तु गुरुतल्पगः ।
छित्त्वा लिङ्गं वधस्तस्य सकामायाः स्त्रिया अपि ॥ २३३ ॥

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter-in-law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *Gurutalpaga* (*i.e.*, a sinner of the worst kind). He should be killed, after having his generative organ cut off. [Similar is the penalty] of a woman who is willing party. (232—233)

गोवधो व्रात्यता स्तेयमृणानाञ्चानपक्रिया ।
अनाहिताग्नितापण्यविक्रयः परिवेदनम् ॥ २३४ ॥
भृतादध्ययनादानं भृतकाध्यापनं तथा ।
पारदार्य्यं पारिवित्त्यं वार्द्धुष्यं लवणक्रिया ॥ २३५ ॥
स्त्रीशूद्रविट्क्षत्रवधो निन्दितार्थोपजीवनम् ।
नास्तिक्यं व्रतलोपश्च सुतानाञ्चैव विक्रयः ॥ २३६ ॥
धान्यकुप्यपशुस्तेयमयाज्यानाञ्च याजनम् ।
पितृमातृगुरुत्यागस्तडागारामविक्रयः ॥ २३७ ॥
कन्यासन्दूषणञ्चैव परिवेदकयाजनम् ।
कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम् ॥ २३८ ॥

Killing of kine; non-performance of the principal *Saṁskāras* or purificatory rites (especially the rite of investiture of the sacred thread); theft; non-satisfaction of debt; failure to consecrate sacred fires; selling of forbidden articles; the marriage or consecration of sacred fire by a younger brother before an elder; receiving lessons on payment of a fee; teaching by taking fees; knowing another's wife; remaining unmarried while a younger brother is married; usury; manufacture of salt; killing of women, *Śūdras*, *Vaiśyas* and *Kṣatriyas*; sustenance by forbidden means; absence of faith in the existence of God; failure to observe the vow [of celibacy]; selling of children; theft of corns, metal and cattle; officiating as a priest for a person for whom no such rite should be performed; renouncement of father, mother and preceptor;

आत्मार्थे च क्रियारम्भो मद्यपस्त्रीनिषेवणम्।
स्वाध्यायाग्निसुतत्यागो बान्धवत्याग एव च॥ २३९॥

इन्धनार्थं द्रुमच्छेदः स्त्रीहिंसौषधिजीवनम्।
हिंसायन्त्रविधानञ्च व्यसनान्यात्मविक्रयः॥

शूद्रप्रेष्यं हीनसख्यं हीनयोनिनिषेवणम्।
तथैवानाश्रमे वासः परान्नपरिपुष्टता॥ २४०॥

असच्छास्त्राधिगमनमाकरेष्वधिकारिता।
भार्य्याया विक्रयश्चैषामेकैकमुपपातकम्॥ २४१॥

selling of tanks and gardens; accusation of a maiden: performance of religious rite for a younger brother married before an elder; giving away a daughter in marriage to such a person; fraud; breach of vow; cooking for one's ownself; living with a woman, who drinks spirituous liquor [even if she be one's wedded wife]; renunciation of Vedic studies, sacred fires, sons and kinsmen; cutting of a huge tree for making fuel; sustenance by converting one's own wife into a courtezan, as well as by slaying animals, or by giving medicines; handling the instrument for grinding sesame and sugarcane; vices of gambling, hunting, etc.; selling of one's ownself; serving a *Śūdra;* contracting friendship with a degraded person; living with a woman of an inferior caste; failure to live in an *Āśrama* or order; growing fat on food supplied by another; study of impure works (*i.e.,* such as the philosophy of *Cārvāka,* etc.); owning mines [by order of the king]; and selling of one's own wife;—all these are *Upapātakas* or minor sins. (234–241)

शिरःकपाली ध्वजवान् भिक्षाशी कर्म्म वेदयन्।
ब्रह्महा द्वादशाब्दानि मितभुक् शुद्धिमाप्नुयात्॥ २४२॥

By placing the skull [of the *Brāhmaṇa,* so killed], on his head, or holding it on a flag-staff; by living on alms and proclaiming his sin;—the destroyer of a *Brāhmaṇa,* [should live] for twelve years on a restricted fare; [and thereafter, he] shall attain purification. (242)

ब्राह्मणस्य परित्राणाद्गवां द्वादशकस्य वा।
तथाश्वमेधावभृथस्नानाद्वा शुद्धिमाप्नुयात् ॥ २४३ ॥

Or by saving a *Brāhmaṇa*, [from the jaws of a tiger,] or of twelve kine, or by bathing at the end of a Horse Sacrifice, he may attain purification. (243)

दीर्घतीव्रामयग्रस्तं ब्राह्मणं गामथापि वा।
दृष्ट्वा पथि निरातङ्कं कृत्वा वा ब्रह्महा शुचिः ॥ २४४ ॥

Or when sees a *Brāhmaṇa* or a cow, on the roadside, suffering from long-standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brāhmaṇa* may attain purification. (244)

आनीय विप्रसर्व्वस्वं हतं घातित एव वा।
तन्निमित्तं क्षतः शस्त्रैर्जीवन्नपि विशुध्यति ॥ २४५ ॥

By restoring the stolen property of a *Vipra*, or being killed on that account, or on being wounded by weapons [for that purpose], although living, [one] attains purification. (245)

लोमभ्यः स्वाहेत्येवं हि लोमप्रभृति वै तनुम्।
मज्जानां जुहुयाद्वापि मन्त्रैरेभिर्यथाक्रमम् ॥ २४६ ॥

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantras,—"Lomabyaḥ Svāhā"* (*i.e.*, I offer this to the hair, etc.). (246)

संग्रामे वा हतो लक्ष्यभूतःशुद्धिमवाप्नुयात्।
मृतकल्पः प्रहारार्त्तो जीवन्नपि विशुध्यति ॥ २४७ ॥

Or by being killed in a battle with his aim welldirected, or being almost dead with strokes and thereafter living, one attains purification. (247)

Some Commentators explain it as "giving one's life, for purification in battle on behalf of the King." Others interpret it is "a duel undertaken with an expert archer."

अरण्ये नियतो जप्त्वा त्रिर्वै वेदस्य संहिताम् ।
मुच्यते वा मिताशीत्वा प्रतिस्रोतः सरस्वतीम् ॥ २४८ ॥

Or by continually reciting the three *Vedas* with their *Saṁhitās* in a forest, or by sojourning to all the opposite streams of the *Sarasvatī* living [all the while] on a restricted diet, [one is] freed from his sins. (248)

पात्रे धनं वा पर्य्याप्तं दत्त्वा शुद्धिमवाप्नुयात् ।
आदातुश्च विशुद्ध्यर्थमिष्टिर्वैश्वानरी स्मृता ॥ २४९ ॥

Or by conferring upon a [worthy] person wealth enough [for his life-long maintenance], one attains purification. [The performance of a] *Vaiśvānara*-Sacrifice is laid down in the *Smṛtis* for the purification of the taker. (249)

यागस्थक्षत्रविड्घाती चरेद्ब्रह्महणो व्रतम् ।
गर्भहा च यथावर्णं तथात्रेयोनिसूदकः ॥ २५० ॥

The killer of a *Kṣatriya* or a *Vaiśya*, initiated into the celebration of some sacrifice, shall practise the vow (*i.e.*, penance) of the destroyer of a *Brāhmaṇa*. The destroyer of a foetus of that of a woman in menses [must perform penance] as laid down for his caste. (250)

चरेद्व्रतमहत्वापि घातार्थञ्चेत् समागतः ।
द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमादिशेत् ॥ २५१ ॥

[If a person] comes for killing, but does not kill, him, (*i.e.*, if one strikes a *Brāhmaṇa* with a weapon, but does not kill him,) he must perform the [usual] penance. [For killing a] *Brāhmaṇa*, engaged in a sacrifice, he must perform double the penance. (251)

सुराम्बुघृतगोमूत्रपयसामग्निसन्निभम् ।
सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥ २५२ ॥

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS.]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water, clarified butter, cow's urine or milk, heated like fire, and meeting with death. (252)

वालवासा जटी वापि ब्रह्महत्याव्रतञ्चरेत्।
पिण्याकं वा कणां वापि भक्षयेत्त्रिसमा निशि ॥ २५३ ॥

Wearing a woolen garment and matted locks he should perform the penance of Brāhmaṇicide; he should eat, in the night, cakes of sesame seeds of particles of rice for three years. (253)

अज्ञानात् तु सुरां पीत्वा रेतोविण्मूत्रमेव वा।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २५४ ॥

For drinking wine, seminal-fluid or urine, or eating excreta, unknowingly, the three castes, called the twice-born, must perform the *Saṁskāras* or the purificatory rites. (254)

पतिलोकं न सा याति ब्राह्मणी या सुरां पिबेत्।
इहैव तु शुनी गृघ्नी शूकरी चाभिजायते ॥ २५५ ॥

A *Brāhmaṇa*-woman, who drinks spirituous liquors, does not go to the region of her husband. She is [re-born], in this world, [either] as a bitch, a female vulture or a she- hog. (255)

ब्राह्मणस्वर्णहारी तु राज्ञे मुषलमर्पयेत्।
स्वकर्म्म ख्यापयंस्तेन हतो मुक्तोऽपि वा शुचिः ॥ २५६ ॥

[PENANCE RELATING TO THE THEFT OF GOLD]

A PERSON, stealing gold owned by a *Brāhmaṇa*, should make over, to the king, a mace, proclaiming his own misdeeds. Killed or saved, [he attiains] *purification*. (256)

अनिवेद्य नृपे शुध्येत् सुरापव्रतमाचरन्।
आत्मतुल्यं सुवर्णं वा दद्याद्वा विप्रतुष्टिकृत् ॥ २५७ ॥

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification, even without communicating [his sin] to the king. He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brāhmaṇa*. (257)

This is the penance for stealing gold unknowingly.

तप्तेऽयःशयने सार्द्धमायस्या योषिता स्वपेत् ।
गृहीत्वोत्कृत्य वृषणौ नैर्ऋत्यां वोत्सृजेत्तनुम् ॥ २५८ ॥

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE OR A STEP-MOTHER.]

[A PERSON, committing such a crime,] should lie down on a red-hot iron bed with a female figure made of iron; or cutting off his testicles and taking them up, he should renounce his body in the south-western quarter. (258)

प्राजापत्यं चरेत् कृच्छ्रं समा वा गुरुतल्पगः ।
चान्द्रायणं वा त्रीन्मासानभ्यस्यन् वेदसंहिताम् ॥ २५९ ॥

A violator, of a preceptor's bed, must perform the most distressing penance of *Prājāpatya* for a year; or he should study the *Veda-Saṁhitā* and perform the *Cāndrāyaṇa* for three months. (259)

एभिस्तु संवसेद्यो वै वत्सरं सोऽपि तत्समः ।
कन्यां समुद्वहेदेषां सोपवासामकिञ्चनाम् ॥ २६० ॥

He, who lives a year in the company of such [sinners] must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (260)

चान्द्रायणं चरेत् सर्व्वानवकृष्टान्निहत्य तु ।
शूद्रोऽधिकारहीनोऽपि कालेनानेन शुध्यति ॥ २६१ ॥

[PENANCE FOR ORDINARY SINS]

FOR slaying all the degraded castes, one must perform the *Cāndrāyana*. Even a *Śūdra*, who is not qualified [to study the *Vedas* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (261)

मिथ्याभिशंसिनो दोषो समोभूतवादिनः ।
मिथ्याभिशस्तपापञ्च समादत्ते मृषा वदन् ॥ २६२ ॥

Twofold is the sin of a person, who makes a false accusation; equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely-accused person. (262)

पञ्चगव्यं पिबेद्गोघ्नो मासमासीत संयतः ।
गोष्ठे शयो गोऽनुगामी गोप्रदानेन शुध्यति ॥ २६३ ॥

[PENANCE FOR COW-SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, i.e., milk, curd, clarified butter, urine and the dung), and remain self-restrained for a month. By sleeping in a cow-shed, by following a cow, and by giving away a cow, he may [also] attain purification. (263)

कृच्छ्रञ्चैवातिकृच्छ्रञ्च चरेद्वापि समाहितः ।
दद्यात्त्रिरात्रं वोपोष्य वृषभैकादशास्तु गाः ॥ २६४ ॥

Or being controlled, he must perform the hardest or the most difficult of penances; or fasting for three nights, he shall give away eleven kine with bulls. (264)

उपपातकशुद्धिः स्यादेवं चान्द्रायणेन वा ।
पयसा वापि मासेन पराकेणाथवा पुनः ॥ २६५ ॥

[PENANCE FOR MINOR SINS.]

THE purification, of minor sins, is brought about by the *Cāndrāyaṇa*, or by living simply on water for a month or by *Parāka*-Penance. (265)

ऋषभैकसहस्रा गा दद्यात् क्षत्रवधे पुमान् ।
ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत् ॥ २६६ ॥

For killing a *Kṣatriya*, a person shall give away a thousand kine with bulls, or he should perform, for three years, the penance consequent on Brāhmaṇicide. (266)

वैश्यहाब्दं चरेदेतद्दद्याद्वैकशतं गवाम् ।
षण्मासान् शूद्रहा ह्येतद्दद्याद्धेनर्दशापि वा ॥ २६७ ॥

The slayer, of a *Vaiśya*, should perform this penance for a year, or he shall give away a century of kine; the slayer, of a *Śūdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead] (267)

दुर्वृत्ता ब्रह्मविट्क्षत्रशूद्रयोषाः प्रमाप्य तु ।
दृतिं धनुर्व्वस्तमविं क्रमाद्दद्याद्विशुद्धये ॥ २६८ ॥

[PENANCE FOR KILLING WOMEN.]

FOR slaying [unknowingly] an unchaste *Brāhmaṇa-*, *Kṣatriya-*, *Vaiśya-*, or a *Śūdra-*, woman, one should, in order, make a gift of a vessel made of hide, a cow, a goat and a lamb, for the purification [on his sin]. (268)

अप्रदुष्टां स्त्रिय हत्वा शूद्रहत्याव्रतं चरेत् ।
अस्थिमतां सहस्रञ्च तथानस्थिमतामनः ॥ २६९ ॥

For slaying a woman, who has gone a little astray, one should perform the penance consquent on slaying a *Śūdra*. [Similar is the penance for killing] a thousand animals having bones, and a cart-load of those having no bones. (269)

मार्ज्जारगोधानकुल-मण्डूकश्वपतत्रिणः ।
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकञ्चरेत् ॥ २७० ॥

For killing a cat, an alligator, a frog, a crow or other birds, [one] should drink milk for the three days, or perform the penitential rite of the *Pādakṛcchra*. (270)

गजे नीलवृषाः पञ्च शुके वत्सो द्विहायनः ।
खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायणः ॥ २७१ ॥

[For killing] an elephant, five dark-blue bulls; a parrot, a two years old calf; an ass, goat or a lamb, a bull; or a *Krauñca*-bird, a three years old calf [should be given to a *Brāhmaṇa*.] (271)

हंसश्येनकपिक्रव्याज्जलस्थलशिखण्डिनः ।
भासञ्च हत्वा दद्याद्गामक्रव्यादस्तु वत्सिकाम् ॥ २७२ ॥

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land, peacocks, or a *Bhāsa* (a kind of cock),—one should make a gift of a cow; [for killing] animals not living on flesh, [one shall give away] a calf. (272)

उरगेष्वायसो दण्डः पण्डके त्रपुसीसकम्।
कोले घृतघटो देय उष्ट्रे गुञ्जा हयेऽशुकम् ॥ २७३ ॥

[One shall give away] an iron-rod, [for the destruction] of reptiles; for that of animals having no sex, lead weighing a *māṣa*; for that of a hog, a vessel full of clarified butter; for that of a camel, gold weighing a *Guñja* (2-3/16 grains); and for that of a horse, a parrot. (273)

तित्तिरौ तु तिलद्रोणं गजादीनामशक्नुवन्।
दानं दातुञ्चरेत् कृच्छ्रमेकैकस्य विशुद्धये ॥ २७४ ॥

[For the destruction] of *Tittiri*-birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty-four seers; if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals], [as mentioned before], one should perform a penitential rite, for the purification of each sin. (274)

फलपुष्पान्नरसजसत्त्वघाते घृताशनम्।
किञ्चित् सास्थिवधे देयं प्राणायामस्त्वनस्थिके ॥ २७५ ॥

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar-cane, etc.;—one should drink clarified butter. Something must be made a gift of, for the destruction of insects having bones, and the *Prāṇāyāma* [should be performed for that] of those having no bones. (275)

वृक्षगुल्मलतावीरूच्छेदने जप्यमृक्शतम्।
सादोषधिवृथाच्छेदे क्षीराशी गोऽनुगो दिनम् ॥ २७६ ॥

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree, [one should] recite the *Ṛk (i.e.,* the sacred verse of the *Gāyatrī*) for a hundred times. [And for a truthless] destruction of a medicinal herb, one should live on milk and follow a cow for a day. (276)

पुंश्चलीवानरखरैर्दष्टश्चोष्ट्रादिवायसैः।
प्राणायामं जले कृत्वा घृतं प्राश्य विशुध्यति ॥ २७७ ॥

An unchaste woman, when bitten by a monkey, ass, camel, crow or by a jackal, by performing the *Prāṇāyāma* in the water and drinking, clarified butter, attains purification. (277)

यन्मेऽद्यरेतइत्याभ्यां स्कन्नं रेतोऽनुमन्त्रयेत्।
स्तनान्तरं भ्रुवोर्म्मध्यं तेनानामिकया स्पृशेत्॥ २७८॥

[A person,] consecrating, with the *Mantras,—"Yanme adya retas"* (that my semen which to-day etc.), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye-brows. (278)

मयि तेज इति च्छायां स्वां दृष्ट्वाम्बुगतां जपेत्।
सावित्रीमशुचौ दृष्टे चापल्ये चानृतेऽपि च॥ २७९॥

Having seen his own reflection in the water, he should recite the *Mantras,—"Mayi teja iti."* Seeing unholy objects, displaying fickleness of limbs, etc., or speaking falsehood, [he should recite] the *Sāvitrī (Gāyatrī).* (279)

अवकीर्णी भवेद्गत्वा ब्रह्मचारी तु योषितम्।
गर्द्दभं पशुमालभ्य नैर्ऋत्यां स विशुध्यति॥ २८०॥

For knowing a woman, a *Brahmachāriṇ* becomes *Avakīrṇī (i.e.,* a religious student who has committed an act of incontinence): [and] by sacrificing an ass in honour of the *Nairṛti* Deity, he attains purification. (280)

भैक्षाग्निकार्य्ये त्यक्त्वा तु सप्तरात्रमनातुरः।
कामावकीर्ण इत्याभ्यां जुहुयादाहुतिद्वयम्॥ २८१॥

If without being disabled [a *Brahmacārin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively], he should offer two oblations to the Fire with the *Mantras,—"Kāmāvakīrṇa,* etc." (281)

उपस्थानं ततः कुर्य्यात् समासिञ्चत्वनेन तु।
मधुमांसाशने कार्य्यः कृच्छ्रः शेषव्रतानि च॥ २८२॥

He should, then, worship the Sacred Fire with (the *Mantra,–) "Samāsiñcatā,* etc." [Drinking] honey or eating [interdicted] meat, [he should perform] the most difficult penance [of *Prājāpatya*] and other penitential rites in the end. (282)

प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति ।
कृच्छ्रत्रयं गुरुः कुर्य्यान्म्रियेत प्रहितो यदि ॥ २८३ ॥

For disregarding the injunctions of the preceptor, purification is attained by gratifying him [again]. It he (i.e., the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances. (283)

क्रियमाणोपकारे तु मृते विप्रे न पातकम् ।
विपाके गोवृषाणाञ्च भेषजाग्निक्रियासु च ॥ २८४ ॥

There is no sin, if a *Brāhmaṇa* meets with his death while doing good to him, (i.e., a person), while cows and bulls are in danger, while administering medicine, or while worshipping the Sacred Fire. (284)

महापापोपपापाभ्यां योऽभिशंसेन्मृषापरम् ।
अद्‌भक्षो मासमासीत स जापी नियतेन्द्रियः ॥ २८५ ॥

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantra*]. (285)

अभिशस्तो मृषा कृच्छ्रं चरेदाग्नेयमेव वा ।
निर्व्वपेच्च पुरोडाशं वायव्यं पशुमेव वा ॥ २८६ ॥

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind-God. (286)

अनियुक्तो भ्रातृजायां गच्छंश्चान्द्रायणञ्चरेत् ।
त्रिरात्रान्ते घृतं प्राश्य गत्वोदक्यां विशुध्यति ॥ २८७ ॥

For knowing an elder brother's wife, without being appointed, a person should perform [the penitential rite of] the *Cāndrāyaṇa*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights. (287)

त्रीन् कृच्छ्रानाचरेद्व्रात्ययाजकोऽभिचरन्नपि।
वेदप्लावी यवाश्यब्दं त्यक्त्वा च शरणागतम् ॥ २८८ ॥

For performing any religious rite for a person belonging to any of the three higher castes, who has been outcasted for the non-performance of purificatory rites or for the employment of spells for malevolent purposes, one should perform three most painful penances. One, desecrating the *Vedas;* or one, renouncing a person, who seeks refuge with him;—should live, for a year, on barley-cakes. (288)

गोष्ठे वसन् ब्रह्मचारी मासमेकं पयोव्रतः।
गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात् ॥ २८९ ॥

A *Brahmacārin,* who lives in a cow-pen, shall live on water and recite the *Gāyatrī* for a month. [Similarly one is, also,] freed [from the sin of] accepting presents from a degraded person. (289)

प्राणायामी जले स्नात्वा खरयानोष्ट्रयानगः।
नग्नः स्नात्वा च भुक्त्वा च गत्वा चैवं दिवा स्त्रियम् ॥ २९० ॥

One, who rides a conveyance, drawn by an ass or a camel; one, who bathes or eats in a state of nudity; and one, cohabiting with a woman in the day-time;—should bathe in the water and then perform the *Prāṇāyāma.* (290)

गुरूंत्वंकृत्य हुंकृत्य विप्रं निर्जित्य वादतः।
बद्ध्वां वा वाससा क्षिप्रं प्रसाद्योपवसेद्दिनम् ॥ २९१ ॥

For thou-theeing an elder of treating him haughtily with the exclamation of *Huṁ,* for defeating a *Brāhmaṇa* with words or tieing him quickly with a cloth, one should gratify them and fast for a day. (291)

विप्रो दण्डोद्यमे कृच्छ्रस्त्वतिकृच्छ्रो निपातने।
कृच्छ्रातिकृच्छ्रोऽसृक्पाते कृच्छ्रोऽभ्यन्तरशोणिते ॥ २९२ ॥

One should perform a painful penance for raising up a rod [for striking] a *Brāhmaṇa;* for striking him therewith, a more painful one; for causing bloodshed, a most painful one; and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prājāpatya*). (292)

देशं कालं वयः शक्तिं पापञ्चावेक्ष्य यत्नतः।
प्रायश्चित्तं प्रकल्प्यं स्याद्यत्र नोक्ता च निष्कृतिः ॥ २९३ ॥

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (*i.e.*, in the Law-Books), should, also, be pointed out. (293)

दासीकुम्भं बहिर्ग्रामान्निनयेयुः स्वबान्धवाः।
पतितस्य बहिः कुर्य्युः सर्व्वकार्य्येषु चैव तम् ॥ २९४ ॥

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious). (294)

चरितव्रत आयाते निनयेरन् नवं घटम्।
जुगुप्सेरन् न चाप्येनं संवसेयुश्च सर्व्वशः ॥ २९५ ॥

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works. (295)

पतितानामेष एव विधिः स्त्रीणां प्रकीर्त्तितः।
वासो गृहान्तिके देयमन्नं वासः संरक्षणम् ॥ २९६ ॥

This law has, also, been laid down for outcasted women; but accommodation near the dwelling-house, food, raiment and protection, should be given [to her]. (296)

नीचाभिगमनं गर्भ-पातनं भर्त्तृहिंसनम्।
विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम् ॥ २९७ ॥

Cohabitation with a person of an inferior caste, destruction of the foetus and slaying the husband, require, forsooth, special ostracism for women. (297)

शरणागतबालस्त्रीहिंसकान् संवसेन्न तु।
चीर्णव्रतानपि सदा कृतघ्नसहितानिमान्॥ २९८॥

One should never live with those who kill persons seeking refuge with them, boys and women as well as with those who are ungrateful, even if they have performed penances. (298)

घटेऽपवर्ज्जिते ज्ञातिमध्यस्थो यवसं गवाम्।
प्रदद्यात् प्रथमं गोभिः सत्कृतस्य हि सत्क्रिया॥ २९९॥

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should first of all, offer barley-cakes to the kine; [his kinsmen,] after he has been honoured by the kine, should welcome him, [by taking the food offered by him]. (299)

विख्यातदोषः कुर्व्वीत पर्षदोऽनुमतं व्रतम्।
अनभिख्यातदोषस्तु रहस्यं व्रतमाचरेत्॥ ३००॥

One, whose crime has been made public, should perform a penance laid down by the *Pariṣad* (assembly of learned men). One, whose crime has not been made known, should perform a secret penance. (300)

Pariṣad, or the assembly of learned men, must, at least, contain ten persons, *viz.* one proficient in the *Ṛg-Veda;* one, in the *Yajusa;* one, in the *Sāma-Veda;* one, in the *Purva-;* and *Uttara-, Mīmāṁsās;* one learned in the *Nyāya;* one, in the *Nirukta;* and one, in the *Dharma-Śāstras;* and three persons from the three *Āśramas.*

त्रिरात्रोपोषितो जप्त्वा ब्रह्महा त्वघमर्षणम्।
अन्तर्ज्जले विशुध्येत गां दत्त्वा च पयस्विनीम्॥ ३०१॥

[REGULATIONS RELATING TO SECRET PENANCE]

The slayer, of a *Brāhmaṇa,* should fast for three nights and recite, in the water, the *Aghamarṣaṇa Sūkta;* [and] thereafter, making a gift of a milch-cow, he attains purification. (301)

लोमभ्य: स्वाहेत्यथवा दिवसं मारुताशन: ।
जले स्थित्वाभिजुहुयाच्चत्वारिंशद्घृताहुती: ॥ ३०२ ॥

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram,—"Lomabhyaḥ Svāhā."* (302)

त्रिरात्रोपोषितो भूत्वा कुष्माण्डीभिर्घृतं शुचि: ।
सुराप: स्वर्णहारी तु रुद्रजापी जले स्थित: ॥ ३०३ ॥

Fasting three nights and reciting the *Kuṣmāṇḍī-Ṛk.*—(*"Yaddevā devahedanam"*) [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification; and a stealer of gold, by reciting the *Rūdra-Mantra,* being stationed in water. (303)

सहस्रशीर्षजापी तु मुच्यते गुरुतल्पग: ।
गौर्द्देया कर्म्मणोऽस्यान्ते पृथगेभि: पयस्विनी ॥ ३०४ ॥

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasraśīrṣā-Mantra* (the *Purūṣa Sūkta*). After the termination of the proper rite, a milch-cow should be presented by each of them (*i.e.,* by the sinning parties). (304)

प्राणायामशतं कार्य्यं सर्व्वपापापनुत्तये ।
उपपातकजातानामनादिष्टस्य चैव हि ॥ ३०५ ॥

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prāṇāyāma* should be performed a hundred times. (305)

ओङ्काराभिष्टुतं सोमसलिलं पावनं पिबेत् ।
कृत्वा तु रेतो विण्मूत्रप्राशनञ्च द्विजोत्तम: ॥ ३०६ ॥

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-Juice consecrated with *Om.* (306)

निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।
त्रैकाल्यसन्ध्याकरणात्तत् सर्व्वं विप्रणश्यति ॥ ३०७ ॥

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyā-Manras* at the three periods [of conjunction]. (307)

शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः ।
सर्व्वपापहरा ह्येते रुद्रैकादशिनी तथा ॥ ३०८ ॥

The recitation of the *Śukriya-Mantra,—"Viśvāni deva Savitas,"* of the *Āraṇyaka,* [and] specially of the *Gāyatrī* of the hymn addressed to the eleven *Rudras,* purify all sins. (308)

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।
तत्र तत्र तिलैर्होमो गायत्र्या वाचनं तथा ॥ ३०९ ॥

A twice-born one should recite the *Gāyatrī* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins. (309)

वेदाभ्यासरतं क्षान्तं महायज्ञक्रियारतम् ।
न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ३१० ॥

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Vedas,* endued with forgiveness and devoted to the performance of rites relating to great sacrifices. (310)

वायुभक्षी दिवा तिष्ठन् रात्रिं नीत्वाप्सु सूर्य्यदृक् ।
जप्त्वा सहस्रं गायत्र्याः शुध्येद्ब्रह्मवधादृते ॥ ३११ ॥

By living on air during the day, remaining within water during the night, and reciting the *Gāyatrī* a thousand times after sunrise, one is freed from all sinsexcept that of the Brāhmanicide. (311)

ब्रह्मचर्य्यं दया क्षान्तिर्दानसत्यमकल्कता ।
अहिंसास्तेयमाधुर्य्यदमाश्चेति यमाः स्मृताः ॥ ३१२ ॥

[THE OBSERVANCES RELATING TO *YAMA* AND *NIYAMA*]

CELIBACY, mercy, forgiveness, charity, truthfulness open-mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas.* (312)

स्नानमौनोपवासेज्या-स्वाध्यायोपस्थनिग्रहाः ।
नियमा गुरुशुश्रूषाशौचाक्रोधाप्रमादताः ॥ ३१३ ॥

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance, are called *Niyamas* (or self-imposed religious observances). (313)

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
जग्ध्वा परेऽहन्युपवसेत् कृच्छ्रं सान्तपनञ्चरेत् ॥ ३१४ ॥

[THE VARIOUS *VRATAS*, OR RELIGIOUS OBSERVANCES]

AFTER having drunk cow's urine, cowdung, thickened milk, curd, clarified butter and *Kuśa*-Water, one should fast the next day and thus practise the most painful rite of *Sāntapana*. (314)

पृथक्सान्तपनद्रव्यैः षडहः सोपवासकः ।
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः ॥ ३१५ ॥

Taking each of the articles necessary for *Sāntapana* for six days, one should fast on the seventh day. This is called the penitential rite of *Mahāsāntapana*. (315)

पर्णोदुम्बरराजीव बिल्वपत्रकुशोदकैः ।
प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदाहृतः ॥ ३१६ ॥

To drink, every day each, of the extracts of *Palāsa-Udumbara-*, Lotus [and] *Bela-*, Leaves, and *Kuṣa*-Water is called *Parṇakṛcchra* (the penitential rite of taking leaves). (316)

तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत् ।
एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः ॥ ३१७ ॥

One should drink, severally, every day, hot milk, hot *Ghee* and hot water [for three days] and then fast for one night [on the fourth day]. This is called *Taptakṛccra* (the penitential rite of takin hot articles). (317)

एकभक्तेन नक्तेन तथैवायाचितेन च।
उपवासेन चैकेन पादकृच्छ्रः प्रकीर्त्तितः ॥ ३१८ ॥

[The penitential rite that is performed] by taking one meal in a day for one day, one meal in the night for one day, unsolicited food for one day and by fasting for another day, is called *Pādakṛicchra*. (318)

यथाकथञ्चित्त्रिगुणं प्राजापत्योऽयमुच्यते।
अयमेवातिकृच्छ्रः स्यात् पाणिपूरान्नभोजनः ॥ ३१९ ॥

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prājāpatya*. This penance, which is performed by taking rice filling up the palms, is the most difficult and distressing one. (319)

कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम्।
द्वादशाहोपवासेन पराकः परिकीर्त्तितः ॥ ३२० ॥

[The penance of] *Kṛcchrātikṛcchra i.e.,* the most painful of painful [is performed] by living on milk for twenty-one days. [The one performed] by fasting for twelve days in called *Parāka*. (320)

पिण्याकाचामतक्राम्बुसक्तूनां प्रतिवासरम्।
एकरात्रोपवासश्च कृच्छ्रः सौम्योऽयमुच्यते ॥ ३२१ ॥

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barleymeal and then to fast one night, is called *Saumyakṛcchra*. (321)

एषां त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम्।
तुलापुरुष इत्येष ज्ञेयः पाञ्चदशाहिकः ॥ ३२२ ॥

One should take each of these articles (mentioned above *i.e.,* saffron etc.), in order, for three nights. [This penitential rite,] extending over fifteen days, is known as *Tulāpuruṣa*. (322)

तिथिवृद्ध्या चरेत् पिण्डान् शुक्ले शिख्यण्डसम्मितान्।
एकैकं ह्रासयेत् कृष्टे पिण्डं चान्द्रायणं चरन् ॥ ३२३ ॥

In the light half-month, one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pen-hen, with the day, and decrease the same in the dark fortnight, while performing the *Cāndrāyaṇa*. (323)

यथाकथञ्चितं पिण्डानां चत्वारिंशच्छतद्वयम् ।
मासेनैवोपभुञ्जीत चान्द्रायणमथापरम् ॥ ३२४ ॥

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Cāndrāyaṇa*. (324)

कुर्य्यात्त्रिषवणश्नायी कृच्छ्रं चान्द्रायणं तथा ।
पवित्राणि जपेत्पिण्डान् गायत्र्या चाभिमन्त्रयेत् ॥ ३२५ ॥

Bathing thrice-a-day, one should perform the *Prājāpatya* and other difficult penances, as well as the *Cāndrāyaṇa*. He should recite the purifying *Mantras* and consecrate the balls with the *Gāyatrī*. (325)

अनादिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु ।
धर्म्मार्थं यश्चरेदेतच्चन्द्रस्यैति सलोकताम् ॥ ३२६ ॥

The purification, of sins for which no penance has been laid down, is effected by the *Cāndrāyaṇa*. He, who performs it for religious purpose, attains the lunar ragion. (326)

कृच्छ्रकृद्धर्म्मकामस्तु महतीं श्रियमाप्नुयात् ।
यथा गुरुक्रतुफलं प्राप्नोति च समाहितः ॥ ३२७ ॥

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices. (327)

श्रुत्वैतानृषयो धर्म्मान् याज्ञवल्क्येन भाषितान् ।
इदमूचुर्म्महात्मानं योगीन्द्रममितौजसम् ॥ ३२८ ॥

Hearing of these religious duties described by *Yājñavalkya*, the *Ṛṣis* said that to that foremost of *Yogins*, of incomparable energy. (328)

ये इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः ।
इहलोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम् ॥ ३२९ ॥

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life]. (329)

विद्यार्थी प्राप्नुयाद्विद्यां धनकामो धनं तथा।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३३० ॥

One, seeking learning, attains the same; one, wishing for wealth, gets it; one, longing for longevity, becomes possessed of the same; and one, hankering after prosperity, gets the same. (330)

श्लोकत्रयमपि ह्यस्माद्य श्राद्धे श्रावयिष्यति।
पितॄणां तस्य तृप्तिः स्यादक्षया नात्र संशयः ॥ ३३१ ॥

The departed manes, of the person, who will, on the occasion of a *Śrāddha*, make others listen to, at least, three couplets [of this Code], will, foresooth, attain to unending gratification. (331)

ब्राह्मणः पात्रतां याति क्षत्रियो विजयी भवेत्।
वैश्योऽपि धान्यधनवानस्य शास्त्रस्य धारणात् ॥ ३३२ ॥

By following this Religious Code, a *Brāhmaṇa* becomes a worthy person; a *Kṣatriya*, virtuous; and a *Vaiśya*, possessed of wealth and corns. (332)

य इदं श्रावयेद्विप्रान् द्विजान् सर्व्वसु पर्व्वसु।
अश्वमेधफलं तस्य तद्भवाननुमन्यताम् ॥ ३३३ ॥

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice. Do thou accede to this our request. (333)

श्रुत्वैतद्याज्ञवल्क्योऽपि प्रीतात्मा मुनिभाषितम्।
एवमस्त्विति होवाच नमस्कृत्य स्वयम्भुवे ॥ ३३४ ॥

Hearing the speech of the ascetics and being delighted, *Yājñavalkya*, too, saluting the Self-sprung *Brahma*, said "so be it." (334)

Here ends the Third Chapter, dealing with Penances in the Yājñavalkya Saṁhitā.

इति श्रीयाज्ञवल्क्यीये धर्म्मशास्त्रे प्रायश्चित्तं नाम तृतीयोऽध्यायः ॥ ३ ॥

[illegible]

One seeking learning, attains the same; one wishing for wealth, gets it; one longing for longevity, meets possession of the same; and one, hankering after prosperity, gets the same. (330)

[illegible]

The depraved (bandit) of the person who will, on the occasion of a Śrāddha, make others listen to (or make them complete) [of this Code], will, forsooth, attain an unending gratification. (331)

[illegible]

By following this scripture, one, a Brāhmaṇa, acquires a worthy person; a Kṣatriya, victorious; and a Vaiśya, possessed of wealth and corns. (332)

[illegible]

He, who will make the twice-born listen to it on every Parva-day, will read the faults of a Horse-sacrifice, (or) he, how deserved to this one I descend. (333)

[illegible]

Hearing this speech of the learned and Lotus-born Yājñavalkya, the, saluting the Yājñavalkya Rishis, told as to it. (334)

[illegible]

Here ends the third Chapter of Prāyaścitta Vicāra of the Yājñavalkya Saṃhitā

[illegible]

यमसंहिता

Yama Saṁhitā

CHAPTER I

प्रायश्चितवर्णनम्

अथातो ह्यस्य धर्म्मस्य प्रायश्चित्ताभिधायकम् ।
चतुर्ण्णामपि वर्णानां धर्म्मशास्त्रं प्रवर्त्तते ॥ १ ॥

The *Dharama-Śāstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varṇas*. (1)

जलाग्न्युद्बन्धनभ्रष्टाः प्रव्रज्यानशनच्युताः ।
विषप्रपतनप्रायशस्त्राघातच्युताश्च ये ॥ २ ॥

सर्व्वे ते प्रत्यवसिताः सर्व्वलोकबहिष्कृताः ।
चान्द्रायणेन शुध्यन्ति तप्तकृच्छ्रद्वयेन वा ॥ ३ ॥

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant, fasting, poison, falling down, *Prāya* (fasting till death), and self-inflicted strokes of a weapon—all these; [as well as] the drunk, and those interdicted by all persons are purified by the *Cāndrāyaṇa* and two *Taptakṛcchras*. (2—3)

उभयावसिताः पापा ये वानप्रस्थाश्रमाच्चयुताः ।
इन्दुद्वयेन शुध्यन्ति दत्त्वा धेनुं तथा वृषम् ॥ ४ ॥

The sinful wights, who return from the order of *Vānaprastha* (hermits), lose both the worlds. By giving away a cow and a bull, they are purified by two *Cāndrāyaṇas*. (4)

गोब्राह्मणहनं दग्ध्वा मृतमुद्बन्धनेन च ।
पाशं तस्यैव छित्त्वा तु तप्तकृच्छ्रं समाचरेत् ॥ ५ ॥

By cremating the destroyer of a cow, of a *Brāhmaṇa*, or a person killed by hanging or by cutting off his (*viz.*, the latter's) rope, one should perform a *Tapta-kṛicchra*. (5)

कृमिभिर्व्रणसम्भूतैर्म्मक्षिकाश्वोपघातितः ।
कृच्छ्रार्द्धं सम्प्रकुर्व्वीत शक्त्या दद्यात्तु दक्षिणाम् ॥ ६ ॥

One, bitten by a worm born in a wound, by a fly or a dog, should perform half the *Prājāpatya* and make a sacrificial present proportionate to his might. (6)

ब्राह्मणस्य मलद्वारे पूयशोणितसम्भवे ।
कृमिभुक्तव्रणे मौञ्जीहोमेन स विशुध्यति ॥ ७ ॥

If pus and blood come out from an ulcer made by worms at a *Brāhmaṇas*. anus, he becomes purified by the *Mouñjī-Homa.*[1] (7)

The offering of clarified butter to the Fire by a *Brāhmaṇa* after being invested with a girdle made of triple *Muñja*-grass,

यः क्षत्रियस्तथा वैश्यः शूद्रश्चाप्यनुलोमजः ।
ज्ञात्वाभुङ्क्ते विशेषेण चरेच्चान्द्रायणं व्रतम् ॥ ८ ॥

If a *Kṣatriya*, a *Vaiśya*, a *Śūdra*, or one belonging to any of the mixed castes, take food knowingly [that pus is coming out of the anus],—they should particularly perform the penance of *Cāndrāyaṇa*. (8)

कुक्कुटाण्डप्रमाणन्तु ग्रासञ्च परिकल्पयेत् ।
अन्यथाहारदोषेण न स तत्र विशुध्यति ॥ ९ ॥

One should make a morrel of the size of the egg of a hen; otherwise for faulty eating, he would never be purisied by it. (9)

एकैकं वर्द्धयेच्छुक्ले कृष्णपक्षे च ह्रासयेत् ।
अमावस्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥ १० ॥

In the light fortnight, one should increase [the number of morsels] one by one, and decrease it [similarly] in the dark fortnight. One should not take one's meal in the *Amāvasyā*. This is the regulation of the *Cāndrāyaṇa*. (10)

सुरान्यमद्यपानेन गोमांसभक्षणे कृते।
तप्तकृच्छ्रं चरेद्विप्रस्तत्पापस्तु प्रणश्यति ॥ ११ ॥

By drinking *Surā* (wine) and other spirituous liquors and taking beef, a *Vipra* should perform the *Taptakṛcchra*. By that sin is dissipated. (11)

प्रायश्चित्ते ह्यपक्रान्ते कर्त्ता यदि विपद्यते।
पूतस्तदहह्नेवापिं इहलोके परत्र च ॥ १२ ॥

If the performer, when the penance is undertaken, dies, he becomes purified, on that very day, both in this world and the next. (12)

यावदेकः पृथग् व्यक्तिः प्रायश्चित्ते न शुध्यति।
अपरास्तेन च स्पृश्यास्तेऽपि सर्व्वे विगर्हिताः ॥ १३ ॥

As long as a person, living separate, is not purified by a penance, his other [kinsmen] should not be touched [also]; for they are all polluted. (13)

अभोज्याश्चाप्रतिग्राह्या असम्पाठ्या विवाहिनः।
पूयन्तेऽनुव्रते चीर्णे सर्व्वे ते ऋक्थभागिनः ॥ १४ ॥

Their food should not be partaken of; nor any present should be accepted from them; they should not be given lessons in a study; no matrimonial alliance should be made with them; but all those person, co-parceners of the same property, might become purified after they had repented and performed the penance. (14)

ऊनैकादशवर्षस्य पञ्चवर्षात् परस्य च।
प्रायश्चित्तञ्चरेद्भ्राता पिता अन्योऽपि बान्धवः ॥ १५ ॥

A father, brother, or any other relation should perform the penance for a child whose age is below the eleventh year and above the fifth. (15)

अतो बालतरस्यापि नापराधो न पातकम्।
राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते ॥ १६ ॥

There is no offence or sin for a child younger than this. There is no punishment from the king for him nor any penance. (16)

अशीतिर्यस्य वर्षाणि बालो वा न्यूनषोडशः ।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च ॥ १७ ॥

One, who is eighty years old, one who is less than sixteen years old, women and diseased persons are allowed to perform half the penance. (17)

अस्तं गतो यदा सूर्य्यश्चाण्डालरजकस्त्रियः ।
सस्पृष्टास्तु तदा कैश्चित्प्रायश्चित्तं कथम्भवेत् ॥ १८ ॥

What penance should those person perform, who are touched by *Cāṇḍāla*-women and washer-women after the sunset.? (18)

जातरूपं सुवर्णञ्च दिवानीतञ्च यज्जलम् ।
तेन स्नात्वा च पीत्वा च सर्व्वे ते शुचयः स्मृताः ॥ १९ ॥

By bathing in and drinking the water brought in the day-time and mixed with silver and gold, all those persons attain to purification. So it is laid down in the *Smṛta*. (19)

दासनापितगोपालकुलमित्रार्द्धसीरिणः ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २० ॥

Of *Śūdras*, food may be taken from a servant, barber, cow-herd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land, and from him who dedicates his own self. (20)

अन्नं शूद्रस्य भोज्यं वा ये भुञ्जन्त्यबुधा नराः ।
प्रायश्चित्तं तथा प्राप्तं चरेच्चान्द्रायणं व्रतम् ॥ २१ ॥

Those ignorant persons, who take food partaken of by a *Śūdra*, being required to undertake a penance, should perform a *Cāndrāyaṇa*. (21)

प्राप्ते द्वादशे वर्षे यः कन्यां न प्रयच्छति ।
मासि मासि रजस्तस्याः पिता पिबति शोणितम् ॥ २२ ॥

The father, who does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month. (22)

माता चैव पिता चैव ज्येष्ठभ्राता तथैव च।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २३ ॥

By beholding a maiden in [her] menses, her mother, father, and her eldest brother—these three go to hell. (23)

यस्तां विवाहयेत् कन्यां ब्राह्मणो मदमोहितः।
असम्भाष्यो ह्यपाङ्क्तेय स विप्रो वृषलीपतिः ॥ २४ ॥

If any *Brāhmaṇa* under the influence of lust, marries such a maiden, the *Vipra*, the husband of *Vṛṣalī*, should not be spoken to; nor [should he be] admitted into a row [for the purpose of taking meals.] (24)

वन्ध्या तु वृषलीज्ञेया वृषली तु मृतप्रजाः।
शूद्री तु वृषली ज्ञेया कुमारी तु रजस्वला ॥ २५ ॥

A barren woman should be known as *Vṛṣalī*; a woman who gives birth to a dead child, is [also called] a *Vṛṣalī*. A *Śūdra*-woman is to be known as a *Vṛṣalī*, and similarly a maiden in [her] menses. (25)

यत् करोत्येकरात्रेण वृषलीसेवनाद्द्विजः।
तद्भैक्षभुग् जपन्नित्यं त्रिभिर्व्वर्षैर्व्यपोहति ॥ २६ ॥

The [sin], that a twice-born person commits by associating with a Vṛṣalī for a night, is dissipated in three years by living upon food acquired by begging and reciting [the Gāyatrī] daily. (26)

स्ववृषं या परित्यज्यान्यवृषेण वृषस्यति।
वृषली सा तु विज्ञेया न शूद्री वृषली भवेत् ॥ २७ ॥

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vṛṣalī*; a *Śūdra*-woman does not [necessarily] become a *Vṛṣalī*. (27)

This signifies that an unchaste *Brāhmaṇa*-woman is infinitely worse than a *Śūdra*-woman.

वृषलीफेनपीतस्य निश्वासोपहतस्य च।
तस्याञ्चैव प्रसूतस्य निष्कृतिर्नैव विद्यते ॥ २८ ॥

There is no redemption for the person who has drunk the saliva of a *Vṛṣalī*, has been sullied by her breathing, and has procreated a son on her. (28)

श्वित्री कुष्ठी तथा चैव कुनखी श्यवदन्तकः।
रोगी हीनातिरिक्ताङ्गः पिशुनो मत्सरस्तथा ॥ २९ ॥

दुर्भगो हि तथा षण्ढः पाषण्डी वेदनिन्दकः।
हैतुकः शूद्रयाजी च अयाज्यानाञ्च याजकः ॥ ३० ॥

नित्यं प्रतिग्रहे लुब्धो याचको विषयात्मकः।
श्यावदन्तोऽथ वैद्यश्च असदालापकस्तथा ॥ ३१ ॥

एते श्राद्धे च दाने च वर्ज्जनीयाः प्रयत्नतः ॥ ३२ ॥

One suffering from white leprosy, one suffering from leprosy, one who has bad nails, one who has black teeth, one who perpetually suffers from a disease, one who has not all the limbs, one who has got an extra limb, a wicked person, one who always envies others an ugly person, a eunuch, a heretic, one who vilifies the *Vedas*, one who makes false discussion, one who officiates as a priest for the *Śūdras*, one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts, a beggar, one who is addicted to worldliness, one who has got a very small tooth in the rows of teeth, a physician, one who makes a false talk—all these should be carefully shunned at a *Śrāddha* and [while making gifts]. (29—32)

ततो देवलकश्चैव मृतको वेदविक्रयी।
एते वर्ज्ज्याः प्रयत्नेन एतद्भास्वतिरब्रवीत् ॥ ३३ ॥

A *Brāhmaṇa* who Subsists upon offerings made to an idol, one who works as a servant, one who sells the *Veds*—these should be carefully shunned. Yama has said so. (33)

एतान्नियोजयेद्यस्तु हव्ये कव्ये च कर्म्मणि ।
निराशाः पितरस्तस्य यान्ति देवा महर्षिभिः ॥ ३४ ॥

The departed Manes of the person and the Deities along with the great *Ṛṣis*, go back disappointed, who engages all these in *Havya* (sacrifices) and *Kavya* (the rite of offering oblations to the departed Manes). (34)

अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वार्द्धुषिकं दृष्ट्वा निराशाः पितरो गताः ॥ ३५ ॥

[On] seeing a *Māhiṣika*[1] first, the husband of a *Vṛṣalī* in the middle, and *Vārdhuṣika* (a usurer) in the end, the departed Manes go back disappointed. (35)

1. One who lives by the prostitution of his wife.

महिषीत्युच्यते भार्य्या या चैव व्यभिचारिणी ।
तान् दोषान् क्षमते यस्तु स वै माहिषिकः स्मृतः ॥ ३६ ॥

An unchaste wife is called *Mahiṣī*. He who forgives her for her sins, is known as *Māhiṣika*. (36)

समार्घ्यन्तु समुद्धृत्य महार्घ्यं यः प्रयच्छति ।
स वै वार्द्धुषिको नाम ब्रह्मवादिषु गर्हितः ॥ ३७ ॥

He, who purchasing an article at a fair price, sells it at a higher one, is named *Vārdhuṣika*. He is the censured of the *Brahmavādins* (*i.e.*, those conversant with the *Vedas*.) (37)

यावदुष्णं भवत्यन्नं यावद्भुञ्जन्ति वाग्यताः ।
अश्नन्ति पिरस्तावद्यावन्नोक्ता हविर्गुणाः ॥ ३८ ॥

So long the boiled rice remains warm [the *Brāhmaṇas*] should, abstaining from speech, eat it. So long the virtues of an offering are not mentioned, the departed Manes partake of it. (38)

हविर्गुणा न वक्तव्याः पितरो यत्र तर्पिताः ।
पितृभिस्तर्पितैः पश्चाद्वक्तव्यं शोभनं हविः ॥ ३९ ॥

The virtues of *Havi* should not be mentioned, where the departed Manes are gratified with oblations. On the departed Manes being gratified (i.e., after the *Śrāddha* is over), the offering should, afterwards, be described as excellent. (39)

यावतो ग्रसते ग्रासान् हव्यकव्येषु मन्त्रवित् ।
तावतो ग्रसते पिण्डान् शरीरे ब्रह्मणः पिता ॥ ४० ॥

The father, residing in the body of a *Brāhmaṇa,* takes as many morsels of food, as a person, conversant with *Mantras,* takes in sacrifices and rites of offering oblations to the departed Manes. (40)

उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ४१ ॥

A twice-born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *Śūdra* become purified with the *Pañcagavya,* after fasting for a night. (41)

अनुच्छिष्टेन संस्पृष्टे स्नानमात्रं विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ४२ ॥

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth. By being touched by [a *Śūdra*] having leavings of food in his mouth, [a *Brāhmaṇa*] should perform a *Prājāpatya.* (42)

यावद्विप्रा न पूज्यन्ते सम्भोजनहिरण्यकैः ।
तावच्चीर्णव्रतस्यापि तत्पापं न प्रणश्यति ॥ ४३ ॥

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance. (43)

यद्वेष्टितं काकबलाकचिल्लैरमेध्यलिप्तन्तु भवेच्छरीरम् ।
मात्रे मुखे च प्रविशेच्च सम्यक् स्नानेन लेपोपहतस्य शुद्धिः ॥ ४४ ॥

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

ऊर्द्ध्वं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्ध्वं स्नानमधः शौचं तन्मात्रेणैव शुध्यति॥ ४५॥

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing; and the part beneath [the navel], by being rubbed with earth and water. By this only [the upper and lower limbs] are purified. (45)

अभक्ष्याणामपेयानामलेह्यानाञ्च भक्षणे।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत्॥ ४६॥

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking or semen, urine or excreta,—what should be the penance.? (46)

पद्मोडुम्बरविल्वाश्च कुशाश्वत्थपलाशकाः।
एतेषामुदकं पीत्वा षड्रात्रेणैव शुध्यति॥ ४७॥

The leaves of lotus, *Udumbara*, *Villva*, *Kuśa*, fig and *Palāśa* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

यः प्रत्यवसितो विप्रः प्रवज्याग्निर्निरापदि।
अनाहिताग्निर्व्वर्त्तेत गृहित्वञ्च चिकीर्षति॥ ४८॥

आचरेत्त्रीणि कृच्छ्राणि चरेच्चान्द्रायणानि च।
जातकर्म्मादिभिः प्रोक्तैः पुनः संस्कारमर्हति॥ ४९॥

A *Vipra*,—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prājāpatyas*, and three *Cāndrāyaṇas*. He becomes again purified with the *Jātakarma* and [other *Saṁskāras*] mentioned before. (48—49)

तूलिका उपधानानि पुष्पं रक्ताम्बराणि च।
शोषयित्वा प्रतापेण प्रोक्षयित्वा शुचिर्भवेत्॥ ५०॥

A mattress filled with cotton (or a painter's brush), pillows, flower, and crimson-coloured raiments, become purified by being dried in the sun and sprinkled [with water.] (50)

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयोजनम् ।
उपपत्तिमवस्थाञ्च ज्ञात्वा धर्म्मं समाचरेत् ॥ ५१ ॥

By knowing the place, time, one's ownself, articles, the necessity of articles, the cause and circumstances, one should perform a religious rite. (51)

रथ्याकर्दमतोयानि नावायसतृणानि च ।
मारुतार्केण शुध्यन्ति पक्वेष्टकचितानि च ॥ ५२ ॥

A road, mud, water, articles made of iron, grass and brick-built houses, are purified by the air and the solar rays. (52)

आतुरे स्नानसम्प्राप्ते दशकृत्वोह्यनातुरः ।
स्नात्वा स्नात्वा स्पृशेत् तन्तु तः शुध्येत आतुरः ॥ ५३ ॥

When an occasion for bathing arrives in the case of a person suffering from a disease, one, who is healthy, should bathe ten times and touch him. By it, the diseased person becomes purified. (53)

रजकश्चर्म्मकारश्च नटो वरुड एव च ।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ॥ ५४ ॥

A washerman, a cobbler, an actor, a *Varuḍa*, a *Kaivarta*, a *Meda*, and a *Bhilla*—these seven are known in the *Smṛtis* as the degraded castes. (54)

एषां गत्वा तु योषां वै तप्तकृच्छ्रं समाचरेत् ॥ ५५ ॥

By knowing the women of these castes, [a *Brāhmaṇa*] should perform a *Taptakṛcchra*. (55)

स्त्रीणां रजस्वलायान्तु स्पृष्टास्पृष्टि यदा भवेत् ।
प्रायश्चित्तं कथं तासां वर्णे वर्णे विधीयते ॥ ५६ ॥

What is the penance laid down for various castes, when women in [their] menses touch each other? (56)

स्पृष्ट्वा रजस्वलां यान्तु सगोत्राञ्च सभर्त्तृकाम् ।
कामादकामातो वापि स्नात्वा कालेन शुध्यति ॥ ५७ ॥

By touching a woman in [her] menses, belonging to the same family or having the same husband, either knowlngly or unknowingly,—[one, *i.e.*, a woman in her menses] becomes purified by bathing in proper time. (57)

स्पृष्टा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा।
कृच्छ्रेण शुध्यते पूर्व्वा शूद्रा पादेन शुध्यति ॥ ५८ ॥

A *Brāhmaṇa*-woman and a *Śūdra*-woman, both in [their] menses, touching each other, the first becomes purified by a *Prājāpatya;* and the *Śūdra*-woman, by a *Pada* (portion) [of a *Prājāpatya*]. (58)

स्पृष्ट्वा रजस्वस्लान्योन्यं क्षत्रिया शूद्रजा तथा।
पादहीनं चरेत् पूर्व्वा पादार्द्धन्तु तथोत्तरा ॥ ५९ ॥

A *Kṣatrīya*-woman and a *Śūdra*-woman, touching each other while in [their] menses, the former should perform a penance complete in all parts; and the latter, half [its] portion. (59)

स्पृष्ट्वा रजस्वलान्योन्यं वैश्यजा शूद्रजा तथा।
कृच्छ्रपादं चरेत् पूर्व्वा तदर्द्धन्तु तथोत्तरा ॥ ६० ॥

A *Vaiśya*-woman and a *Śūdra*-woman, touching each other while in [their] menses, the former should perform a *Pādakṛcchra;* and the latter, half of it. (60)

स्पृष्टा रजस्वला चैव श्वाजजम्बुकरासभैः।
तावत् तिष्ठेन्निराहारा स्नात्वा कालेन शुध्यति ॥ ६१ ॥

If touched by a dog, a goat, a jackal, or an ass, a woman in [her] menses should remain fasting for that period (*i.e.*, the period of menstruation) and purify [herself] by bathing in time (*i.e.*, on the fourth day.) (61)

स्पृष्टा रजस्वला कैश्चिच्चाण्डालैररजस्वला।
प्राजापत्येन कृच्छ्रेण प्राणायामशतेन च ॥ ६२ ॥

Being touched by *Cāṇḍālas,* a woman in [her] menses [shall be purified] by the penance of *Prājāpatya;* and one who is not in menses, by a century of *Prāṇāyāmas.* (62)

विप्रः स्पृष्टो निशायाञ्च उदक्या पतितेन च।
दिवानीतेन तोयेन स्नापयेच्चाग्निसन्निधौ ॥ ६३ ॥

Being touched [by a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the day time. (63)

दिवार्करश्मिसंस्पृष्टं रात्रौ नक्षत्ररश्मिभिः ।
सन्ध्योभयोश्च सन्ध्यायाः पवित्रं सर्व्वदा जलम् ॥ ६४ ॥

Water is always holy when touched by the solar rays during the day, and by the rays of the stars in the night; at the two periods of junction and in the evening. (64)

आपः करनखस्पृष्टाः पिबेदाचमने द्विजः ।
सुरां पिबति सुव्यक्तं यमस्य व चनं यथा ॥ ६५ ॥

If a twice-born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor. Such is the deliverance of Yama. (65)

वातवाप्योस्तथा कूपे पाषाणैः शस्त्रघातनैः ।
यष्ट्या तु घातने चैव मृत्पिण्डे गोकुलेन च ॥ ६६ ॥
रोधने वन्धने चैव स्थापिते पुष्कले तथा ।
काष्ठे वनस्पतौ रोधसङ्कटे रज्जुवस्त्रयोः ॥ ६७ ॥
एतत्ते कथितं नित्यं प्रमादस्थानमुत्तमम् ।
यत्र यत्र मता गावः प्रायश्चित्तं समाचरेत् ॥ ६८ ॥

In a ditch, tank, well, by [the strokes of] stones, by the stroke of weapons, by that of a stick or clod of earth, in a cow-pen, in obstructed place, while being tied with a rope, in a cow-shed set up in a limited form, [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth,—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance. (66—68)

दारुणा घातने कच्छ्रं पाषाणैर्द्विगुणं भवेत् ।
अर्द्धकृच्छ्रन्तु खाते स्यात् पादकृच्छ्रन्तु पादपे ॥ ६९ ॥

शस्त्रघाते त्रिकृच्छ्राणि यष्टिघाते द्वयं चरेत् ॥ ७० ॥

[By killing a cow] with the stroke of a wood, [one should perform] the *Prājāpatya*. Twofold is [the punishment, when killed] with a stone; when killed in a ditch, [one should perform] half the penance; and a *Pādakṛcchra*, when killed under a tree. When [killed] with the stroke of a weapon, one should perform three

penances; and two, [when killed] with the stroke of a stick. (69—70)

कृच्छ्रेण वस्त्राघातेऽपि गोघ्नश्चेति विशुध्यति ।
यो वर्त्तयति गोमध्ये नदीकान्तारमन्तिके ॥ ७१ ॥

रोमाणि प्रथमे पादे द्वितीये श्मश्रु वापयेत् ।
तृतीये तु शिखा धार्य्या चतुर्थे सशिखं वपेत् ॥ ७२ ॥

When [a cow] is strangled to death by a cloth, the slayer of the cow is purified by one *Prājāpatya*. He should live amongst the kine near a river or a dreary forest, [and] shave, in the first part, the hairs of the boby; in the second, the beards; in the third, the hairs, excepting the tuft on the crown; and in the fourth, the tuft too. (71—72)

न स्त्रीणां वपनं कुर्य्यात् न च सा गामनुव्रजेत् ।
न च रात्रौ वसेद्गोष्ठे न कुर्य्याद्वैदिकीं श्रुतिम् ॥ ७३ ॥

The heads of women should not be shaven: they should neither follow a cow, nor pass the night in cow-pen. Nor should they recite the *Vaidic Mantra*. (73)

सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ।
एवमेव तु नारीणां शिरस्यो वपनं स्मृतम् ॥ ७४ ॥

Having taken up all the hairs, one should cut them off to the measurement of two fingers. This is the shaving of the head for women according to the *Smṛti*. (74)

मृतकेन तु जातेन उभयोः सूतकं भवेत् ।
पातकेन तु लिप्तेन नास्य सूतकिता भवेत् ॥ ७५ ॥

Impurity originates, both on the birth and death of a person. But there is no impurity [on the death of] a sinful person. (75)

चत्वारि खलु कर्म्माणि सन्ध्याकाले विवर्ज्जयेत् ।
आहारं मैथुनं निद्रां स्वाध्यायञ्च चतुर्थकम् ॥ ७६ ॥

One should, in the evening, abstain from four works,—*viz.*, from taking meals, sexual intercourse, [and] sleeping [these three], and *Vedic* study [forming] the fourth. (76)

आहाराज्जायते व्याधिः क्रूरगर्भश्च मैथुने ।
निद्रौ श्रियो निवर्त्तन्ते स्वाध्याये मरणं ध्रुवम् ॥ ७७ ॥

From taking meals, [at that time], originates a disease; from sexual intercourse, a very wicked offspring is conceived; from sleep, prosperity disappears; [and there is] certain death in Vedic studies. (77)

अज्ञानान्तु द्विजश्रेष्ठ वर्णानां हितकाम्यया ।
मया प्रोक्तमिदं शास्त्रं सावधानोऽवधारय ॥ ७८ ॥

O foremost of the twice-born, desirous of well-being unto ignorant castes, these institutes have been described by me; determine them with care. (78)

THE END.

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